Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

Volume 13

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān

By

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Volume 13

Surat Al Anfāl
(The Spoils of the Battle)

Surat Al-Anfāl was revealed in Madinah. It consists of seventy-five Ayat, five thousand and eighty characters, and one thousand and seventy-five words.

[1397] Abu Jaʿfar Kamel ibn Ahmad al-Nahwi informed us that Abu Amr Muḥammad ibn Jaʿfar ibn Muḥammad al-Sharuti said: Ibrāhīm ibn Shareek told us that Ahmed ibn Abdullah ibn Yunis al-Yarbouʿi told us that Salam Ibn Salim Al-Madayni told us that Harun Ibn Katheer told us on the authority of Zaid Ibn Aslam on the authority of his father on the authority of Abu Umamah on the authority of Ubai Ibn Kaʿb, may Allah be pleased with him, said: The Messenger of Allah (PBUH) said: **(Whoever recites Surat Al-Anfāl and Barā' I will be an intercessor and a witness for him on the Day of Resurrection that he is free from hypocrisy, and will be rewarded (as many times as the number of male and female believers) and male and female hypocrites in this world, and will have the reward of ten good deeds recorded, ten evil deeds pardoned, will be elevated ten degrees, and the Throne and its bearers will always pray for him in the days of his life (in this world)** [(1)]**.**

(In the name of Allah, the Most Gracious, the Most Merciful)

(Qur'an 8:1) ﴿They ask thee about the spoils of the battle...﴾

Ibn Abbas, may Allah be pleased with him and his father, said: The Messenger of Allah, (PBUH), said on the day of Badr: **(Whoever comes to such and such place will have such and such spoil of battle, (and whoever kills an**

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(1) **[1397] The assessment of the reliability of the chain of transmitters**

- The chain of Hadith contains Salam ibn Sulaym, which is neglected as a narrator, and Hārūn which is anonymous as a narrator and it has been said before that this hadith is forged.

The authentication of Hadith

- This hadith is part of a long hadith on the virtues of the surahs,, it was classified by the author in the beginning of each surah, and it was mentioned by al-Zamakhsharī in Al-Kashshāf (The Revealer) 4/60, Ibn ʿĀdil al-Dimashqī in Lubāb At-Taʾwīl "the best in interpretations" 9/582, and al-Bayḍāwī in Anwār al-tanzīl (lights of revelation) 3/58 in the likeness which does not include: The word "believer".

infidel will have such and such) and whoever captures a prisoner will have such and such). When the two parties met each other, the guys and young men came forward while the old men and notable persons remained standing near the banners. When Allah bestowed victory on the Muslims, they came to the Prophet (PBUH) asking for what he promised them. The old men said: we were supporting you. If you had been defeated, you would have returned to us. Do not take such spoils alone and leave us deprived of them. (1)

Abu Al-Yusr ibn Amr Al-Ansari the brother of Banu Salamah, stood up and said to the Messenger of Allah: You promised that if any of us killed or captured an infidel, would have such and such. Now, we have killed seventy, and captured seventy. Saad Ibn Muaz stood up and said: I swear by Allah that we did not refrain to ask what those people asked just because we do not wish the reward of the Hereafter or fear the enemy, but in fact we did not like you being hurt by a horse of the pagans. The Messenger of Allah then turned away from them, but AbulYussr repeated the same words, and also did Saad and said: Oh the Messenger of Allah, the people are many but the spoils are less. If you give those people whom you mentioned, a little will be left to your

(1) - It was verified by al-Ṭabarī in Jāmiʿ Al-Bayān (The Collection of the Interpretations) 9/171-172 as it was reported from Ibn ʻAbbas (may Allah be pleased with him) til the chain of narration reached this narrator and the likes.
- Ahmad Shakir said in the Marginal Gloss: Abu Ja'far narrates it in four ways, from No.: (15650-15653), except for the last of them, it is not attributed to Ibn ʻAbbas (may Allah be pleased with them).
- Which is verified in its chain of narration from the first way through: Muʻtamir ibn sulaymān reported that Dāwūd....
- Al Hakim narrated it in Al-Mustadrak (The Completion) (The Completion) 2/326, and he said:
- This hadeeth has been verified in its chain of narration, but they didn't narrate it while both Al-Bayhaqī and Aldhahabī verified it in al-sunan al-Kubrá (the Major Sunan) 6/315, and there is an increase after:
- (Don't take him without us accompanying you)
- (For we were keepers of your secret and aiders)
- Ibn Kathīr verified it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran) 7/10, and As-Siyūṭī in Ad-Durr Al-Manthūr (The Dispersed Pearls) 3/293.

companions, so, it was revealed: ﴿They ask thee about the spoils of the battle …﴾, then the Messenger divided the spoils equally to them. (1)

Makhoul narrated on the authority of Abu Umamah Al-Bahili, who said: I asked Ubadah ibn Al-Samit about the spoils of the battle, and he said: About us, the companions of Badr, this Ayat was revealed when we disputed over the spoils and behaved a bad manner in that question, so Allah removed it from our hands, and gave it to the His Messenger (PBUH) who equally divided it among the Muslims - and in that was the fear of Allah, obedience to His Messenger, and maintenance of a good relationship. (2)

Saad ibn Abi Waqqas, may Allah be pleased with him, said: This Ayat was revealed about me because on the day of Badr my brother Umair was killed, so I killed Saeed ibn Al-Aas ibn Umayyah and took his sword that was called Dhal-Katifa and I liked it. I brought the sword to the Prophet (PBUH)

(1) - ʿAbd al-Rāziq verified it in Tafsīr al-Qurʾān (The Exegesis of the Quran)1/249, from Ibn ʿAbbas (may Allah be pleased with him), in the likeness but it doesn't include the following:
- The Messenger of Allah divided among them together.
- For the one who replied to Abu al-Yusr Saʿd ibn ʿUbadah (may Allah be pleased with them), and in his ʾIsnād "Chain of Narration" Muhammad ibn al-Saʾib al-Kalbi is neglected.

(2) - It was verified by al-Ṭabarī in Jāmiʿ Al-Bayān (The Collection of the Interpretations) 9/172-173 as it was reported from Ibn ʿAbbas (may Allah be pleased with him) till the chain of narration reached this narrator and the likes.
- Ahmad Shakir said in the Marginal Gloss of Jāmiʿ Al-Bayān (The Collection of the Interpretations) written by Aṭ-Ṭabarī 13/371:
- It was narrated by Muḥammad ibn Isḥāq as it was mentioned in al-Sīrah al-Nabawīyah (the Prophet's Biography) written by Ibn Hishām1/666 in his ʾIsnād "Chain of Narration" "chain of narration".
- Aṭ-Ṭabarī reported it in Tārīkh al-Rusul wa-al-mulūk (on the Chronicles of Prophets and Kings) 2/285.
- Ahmed reported it in "Al Musnad" 5/322 through Muḥammad ibn Isḥāq, it was mentioned in its very text by al-Haythamī in Majmaʿ Az-Zawāʾid (The Collection of the Additions) through precedent ones in a long chain of narrations, then he said:
- Narrators of both chains are among al-Thiqāt (Authenticated Narrators),,, Ibn Kathīr verified it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran) 7/9, and As-Siyūṭī in Ad-Durr Al-Manthūr (The Dispersed Pearls) 3/292.

and said to him: O Messenger of Allah, Allah has healed my chest from the infidels, so give me this sword. He answered: It is neither mine nor yours. Go and throw it in custody and I did and returned in a lamentable state of sorrow because of the killing of my brother and taking of my spoil. I said: it may be that the sword be given to someone who does not suffer the same of my affliction. No sooner I left than the Messenger came to me, and the Almighty revealed: ﴿They ask thee about the spoils of the battle …﴾. I was afraid that something of the Qur'an had been sent down on me, so when I came to the Messenger of Allah (PBUH) and he said: **(O Saad, you asked me for the sword that was not mine. Now, it has become mine, so go and take it. It is for you.)** [1]

Abu Usayd Malik ibn Rabi'ah said: I obtained the sword of Banu A'idh on the day of Badr, and the sword was called the "Marzaban".When this verse was revealed, the Messenger of Allah commanded the people to return whatever spoils in their hands, so I came with it and threw it in the spoils. The Messenger did not withhold anything he was asked. Al-Arqam Ibn Abi Al-Arqam Al-Makhzumi, may Allah be pleased with him, asked the Messenger to give him the sword, and he gave it to him.

Ibn Jurayj said: It was revealed about the Emigrants and the Ansar who witnessed Badr when they differed and divided into three groups. After this Ayat had been revealed, The Almighty made the spoils in the possession of his Messenger who divided them as Allah commanded. [2]

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(1) - It was verified by Aṭ-Ṭabarī in Jāmiʿ Al-Bayān (The Collection of the Interpretations) and three ways, and the author has collected them in one context, and Ahmed Shaker verified the attribution of the first and second way, and said about the third: This narration is weak for the chain of narration is interrupted.

(2) **The assessment of the reliability of the chain of transmitters:** Weak
The authentication of Hadith
- It was verified by Ibn Hisham in al-Sīrah al-Nabawīyah (the Prophet's Biography) 1/642, Ahmad in ((Al-Musnad)) 3/497 (16056), Abu Na'im in Maʿrifat al-ṣaḥābah (on knowing the prophet's companions)19/153, and al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)9/173-174, all of them through Muhammad ibn Ishaq said Abdullah ibn Abu Bakr told me he said some Bani Sa'idah told me about Abu Usayd may Allah be pleased with him.

ʿAliyy ibn Abi Talha said on the authority of Ibn Abbas, may Allah be pleased with them two: The spoils of the battle was allocated exclusively to the Messenger of Allah (PBUH), and no one was entitled to them, and whatever things brought by the Muslim brigades to the messenger and withheld any of them whether it be a needle or wire is a booty theft. So they asked the Messenger of Allah (PBUH) to give them some of such things, then it was revealed: ﴿They ask thee, O Muḥammad, about the spoils of the battle ﴾. That is, about deciding on the spoils, knowledge pertaining to them, and how to divide them. It was also said that the Arabic preposition (an) having it English equivalent (about) in ﴿They ask thee about the spoils of the battle﴾ is used here to mean (min) i.e. (from). Accordingly, the meaning is "They ask you to give them from the spoils". A third opinion says that (an) is a relative article, and the meaning is "They ask you to give them the spoils". Likewise, Ibn Masoud, may Allah be pleased with him, read it by omitting (an) which is the opined also by Ad-Dahhak and Ikrimah. Anfāl is the spoils, the singular is nafal.

The poet Lubaid rhymed saying:

Inna taqwa Allahi Khairu nafal wa beithn Alllahi raithi wa ajali

The translation of this verse is as follows:

Verily, to fear Allah is the best booty

By His will I am either patient or hasty

The root of nafal is zeyadah (increase). It is said in Arabic nafaltuka and anfaltuka, i.e. zedtuka (increased your portion). Commentators differed as to the meaning of the Ayat. Most of them said: it means (They ask Thee about the Spoils of Badr; to whom they shall be allocated?). ʿAliyy ibn Saleh ibn Hayy said: It is the Anfāl of the brigades.

Ataa said: the term Al Anfāl refers to such things devolving from the

- Shuaib al-Arnaout said in the commentary on the Musnad:
- This is a weak ʾIsnād "Chain of Narration" ʾIsnād "Chain of Narration" for the narrator's ambiguity on the authority of Abu Usayd (may Allah be pleased with him).

infidels to the Muslims without fighting, including male or female slaves, weapons, and possessions. They shall be in hands of the Prophet who will divide them according to his own discretion.

Ibn Abbas, may Allah be pleased with him and his father, said: They include whatever falls from the belongings after the spoils have been divided, and they are for Allah and His Messenger. Mujāhid said: They are the fifth, because the immigrants asked the Messenger of Allah (PBUH) about the fifth left after the other four-fifths have been divided, and they said: Why is this fifth removed from us, why is it taken from us? So, the Almighty said: ﴿Say: the spoils are for Allah and the Messenger.﴾. That is to say, they will divide them as they will, dispense with them as they will, and they satisfy themselves with them as they will.

Commentators differed in opinion as to whether this Ayat is abrogated or fundamental. Mujāhid, Ikrimah, and As-Suddi said: It is abrogated by Allah's words: ﴿and know that whatever you spoil, one-fifth of it belongs to Allah and the Messenger …..﴾. The spoils were then allocated exclusively to the Prophet, and this rule was abrogated by Al Khums (the fifth). Abd al-Rahman ibn Zaid said: The Ayat is fundamental and not abrogated. However, the meaning is: Say the spoils are for Allah, and they are undoubtedly for Allah along with this world and the Hereafter, and the Messenger allocates them as commanded by the Almighty. The rule of spoils was then revealed after forty, explaining that for Allah is the fifth, and for you are the four fifths. The Prophet said: ((And this fifth is given to the poor among you)). Likewise, he says about the imam's giving increment to some people and deducting some from them due to a calamity afflicted, or richness. Therefore he differentiates between the Anfāl and the spoils.

﴿So, fear Allah and set things right between you…﴾

When the Muslims disputed over the spoils, the Almighty commanded them to obey and unite as one group, and forbade them to separate and disagree.

Qatadah and Ibn Jurayj said: The Prophet of Allah (PBUH) used to give to a believer the spoils of an unbeliever if the earlier killed the latter, and used to give each man according to his status, i.e. the degree of richness and severity of the calamity until it was the day of Badr when people filled their hands with the spoils, and the weak people said that the strong people had got all the spoils!, the Almighty revealed: ﴿Say: The spoils are for Allah and the Messenger, so fear Allah and set things right between you…﴾ so as for the strong people to be able to reply the weak. So the Messenger of Allah (PBUH) commanded them to reply to each other, and the Almighty commanded them to obey in that matter, as He said: ﴿and obey God and His Messenger if you are believers﴾.

They differed as to why (dhat al-bayn) is in the feminine form. The people of Basra said: Allah added the word (dhat) to (al-bayn) and made (al-bayn) a material object because some things are referred to in the feminine form while other things are masculine; for example, dar (house) as feminine and ha'it (wall). The people of Kufa said: the intended meaning of the word (thata baynekum) is the state of (bayn), and likewise (thatul Isha), i.e. the hour in which Isha will be. They used not to apply the masculine form to a feminine object or vice versa except for an intended meaning.

(Qur'an 8:2) ﴿Only the believers …….﴾ It means that a believer is not the one who goes against Allah and His Messenger, but the true believers are ﴿those who when Allah is mentioned, their (hearts] tremble﴾ and therefore relent, and it is so in Mushaf Abdullah may Allah be pleased with him. Al-Suddi said: It refers to any man who intends to wrongs others, or to commit a sin, but desists. ﴿and if rehearsed﴾ read ﴿to them His revelations, they increased them in faith﴾ Ibn Abbas, may God be pleased with them him and his father said: increased them in believing, Ad-Dahhak said: in certitude, Al-Rabi` ibn Anas said: in fear, Umair ibn Habib (who had some companions) said: Faith is sometimes high and sometimes down. He was asked: How does it gets high? He replied: If we remember Allah (and celebrate the praises of

Him), then faith is high, but if we forget and fail to do this, faith gets down. Adey ibn Adey said : Omar ibn Abdul Aziz wrote to me: Faith has sunnahs, statutes, and laws. Whoever complies with them all, then they will have full faith, (and whoever does not comply with them all, then they will not have full faith). ﴿and in their Lord they put their trust﴾ i.e.: they delegate their affairs to Him and trust Him, so they neither hope for none other than Him, nor do they fear anyone but Him. The Arabic word tawakkul (putting trust in) rhymed with tafa'ul is derived from wukool.

(Qur'an 8:3) ﴿Those who establish regular prayers and spend out of what We have provided them with﴾

(Qur'an 8:4) ﴿Those are the truly believers﴾ i.e. with certainty and truthfulness. It can be understood that they hakku hakkan (acted rightfully) as you say sadaku sedkan (acted truly).

Ibn Abbas, may Allah be pleased with him and his father, said: They became not guilty of unbelief. Muqātil said: Truly, there is no doubt in their faith as there is in case of the hypocrites. Qatadah said: They deserved faith in truth, so Allah made it right for them. Ibn Abbas, may Allah be pleased with him and his father, also said: He who is not a hypocrite is a true believer.

[1398] Abdullah ibn Muḥammad Al-Razi told us that : ʿAliyy ibn Muḥammad ibn Omair told us that : Ishaq ibn Ibrāhīm told us that : Hisham ibn Ubaid Allah told us that Salam ibn Salem told us on the authority of Omar ibn Dhar on the authority of Ibrāhīm al-Taymi who said: If any of you is asked: Are you truly a believer? Let him say: I am a true believer. If he is truthful, then Allah does not punish for telling the truth, but rather rewards for it. If any of you lies, then the unbelief is bitterer than his saying: I am a true believer. [(1)]

(1) **[1398]The assessment of the reliability of the chain of transmitters weak**

- In the aforementioned Hadith, ibn Salem was labeled as a weak narrator, and Hisham as ibn Ubayd Allah was dealt with in doubt, and whereasIt includes narrators whom I cannot find, and in which Criticism and Authentication.I did not find a Criticism and Authentication.

The authentication of Hadith

- It includes narrators whom I cannot find

Ibn Abi Najih said: A man asked al-Hasan: (Are you a believer) ? He answered: Belief is two types; if you are asking me about belief in Allah, His angels, His books, His messengers, the Last Day, Heaven, Hell, Resurrection, and the Reckoning, then I believe in them all. But If you are asking about ﴿only the true believers are those who, when Allah is mentioned, their hearts tremor﴾ I do not know whether I am one of them or not

Alqamah said: We were on a journey and met some people. We asked: Who are you? They replied: We are the true believers, so we did not know what to answer them, until we met Abdullah ibn Masoud, may Allah be pleased with him, and we told him what they had said. He said: What was your reply to them? We said: nothing. He said: Did not you say: Are you among the people of Heaven? The believers are the people of Heaven. Sufyan al-Thawri said: Whoever claims that he is a true believer, or with Allah, and is not testified to be in the Heaven, then he believes in the one half of the Ayat but not in the other. Some commentators stop at ﴿They are the believers﴾ considering it as having complete meaning. Then they read ﴿truly, they have degrees.﴾ making the adverb "truly" an emphatic for: ﴿They have degrees with their Lord.﴾. Mujāhid said that the word (degrees) here refers to the great deeds. Ataa said: It refers to the degrees of Heaven to which they are elevated according to their deeds. Hisham (Ibn Urwah) said that the word refers to the delicious food and drink and the pleasant living that Allah prepared for them in Heaven. Ibn Muhairiz said that the degrees in ﴿They have degrees with their Lord﴾ are seventy, each of which is like the stride of a horse well-prepared for racing seventy years ﴿and forgiveness﴾ of their sins ﴿and a generous sustenance﴾ that is: great good, viz. Heaven.

(Qur'an 8:5) ﴿Just as your Lord ordered thee out of thy home with the truth ….﴾

The commentators had different opinions as regards the Arabic letter "kaf" in "kama" translated to "just as", and the thing that is resembled to the ordering of the Prophet Muhammed by his lord in truth to go out for fighting

the infidels. Ikrimah said: The meaning is: Fear Allah and set things right and maintain good relationships between yourselves for that is better for you, just as the Almighty's ordering Muḥammad (PBUH) to go out of his home with the truth was better for you, even if a party of you hated it. Mujāhid said: It means: just as your Lord, O Muḥammad, ordered you out of your home with the truth in spite of hatred on the part of a group of believers, so they hate fighting and argue with you about it, that is: they hate fighting and argue with you about it, as they did at Badr. Others said: the Almighty commanded His Messenger (PBUH) to act according to His command in the matter of spoils against the will of his companions, just as he acted according to his command to go out of his home to seek the caravan while they hated it. It was also said that it means: They ask you about the spoils, just as they argued with you on the day of Badr when they said: You ordered us to go out in seeking for the caravan without teaching us how to fight so as to brace ourselves. It was further said: It is those who are the true believers, just as your Lord has ordered you out of your home in truth. Another party of commentators said: "The letter "Kāf" (ك) is used to mean "ʿlā" in which case the meaning is: "Act according to the ordering of Allah to go out." Ibn Hayyan said on the authority of Al Kalbi. Abu Ubaidah said: "It is in the sense of swearing with a figurative meaning; I swear by the one who ordered you out, because "mā" functions as "alladhī" whose English equivalent is who and the result is: They argue with you, so the meaning is: They argue with you by Allah who ordered you out of your home with the truth. It was said: "Kāf" means "Ith" (when), in which case the meaning is: and remember when your Lord ordered you out of your home, Medina, to Badr with the truth. ﴿and a party of the believers hates﴾ i.e. hates seeking for the infidels.

(Qur'an 8:6) ﴿They argue with you about the truth…﴾ i.e. in fighting, that is because when the believers became certain of armament and fighting on the day of Badr, and knew that fighting would be, they hated it and said to the Prophet: O Messenger of Allah, you did not let us know that we would meet the enemy so that we can get ready to fight them, but we went out

seeking the caravan. That is their argument with him. ﴿after it has became clear …﴾ that you only do what Allah commanded you to do. Ibn Zayd said: Those infidels argued with him about the truth ﴿as if they were being driven to death﴾ when they were called to Islam, because they hated it ﴿while they were looking﴾.

(Qur'an 8:7) ﴿Behold! Allah promised you that one of the two parties would be yours﴾

Ibn Abbas, Ibn al-Zubayr, Ibn Yasar and al-Suddi said: "Kurz ibn Jaber al-Qurashi attacked Sarh al-Madina until he reached al-Safra. He reached the Prophet (PBUH) and he rode after him, Kurz overreached him. The Prophet (PBUH) returned and established his Sunnah. Then Abu Sufyan came from Syria in a caravan for Quraysh, in which there is Amr ibn al-Aas, Amr ibn Hisham, and Makhrama ibn Nawfal al-Zuhri, among forty riders of Quraish leaders. In this caravan there are precious goods including musk, fine textiles, etc …, and when they were close to Badr, the Prophet was told about that. So he gathered his companions and told them that there was much money and a few people, and said: ((These are the caravan of Quraysh in which they have their money, so go out to it, perhaps Allah will provide you with the booty in it.)) (1) So they went out seeking only Abu Sufyan, and the rides saw the caravan only as a booty for them, and some of them were light and some were heavy, because they did not think that the Messenger of Allah (PBUH) would face a war. When Abu Sufyan heard about the march of the Prophet (PBUH), he hired Damdam ibn Amr Al-Ghafari and sent him to Makkah, and ordered him to come to Quraysh in order to mobilize them and tell them that Muḥammad had - along with his companions - attacked their caravan, so

(1) **The assessment of the reliability of the chain of transmitters: verified**
- It was verified by Al Albani in Takhrīj aḥādīth fiqh al-sīrah (on Authenticating the Hadiths of the Jurisprudence of the Prophet's Biography) page 233.

The authentication of Hadith
- It was verified by Ibn Hisham in al-Sīrah al-Nabawīyah (the Prophet's Biography) 1/606, al-Tabari in ((History of the Messengers and Kings)) 2/23, and Al-Bayhaqi in Dalā'il al-Nubūwah (Reflecting on the Signs of Prophecy) 3/32.

Damdam quickly went to Makkah, and Satan came out in the form of Suraqa ibn Ja'sham, came to Makkah and said: Muḥammad and his companions had attacked your caravan, and none of the people will prevail over you today, and I am your saver. Then the people of Makkah became angry, and they cried and called one another that no one leaves us but we demolished his house and made him lawful to be killed.

The Messenger of Allah (PBUH) went out with his companions to a valley called Dhifran, and he received the news of Quraysh's march to protect their caravan. the Messenger went out (until when he was in Al-Ruha'a) he took an eye for the people and told him about them, and took another eye for his army from Juhaynah, who is an alley to Ansar and called Ibn Uraiqit and brought him the news of the Quraish people, and the caravan surpassed the Messenger. Then, Gabriel came down and said: God promised you one of the two parties; either the Quraish booty or victory, and the caravan was dearer to them. The Prophet (PBUH) consulted his companions regarding the seeking after the caravan and the war of the enemy. So Abu Bakr, may Allah be pleased with him, got up and said good words, then Omar, may Allah be pleased with him, said good words, then Al-Miqdad ibn Amr, may Allah be pleased with him, stood up and said: O Messenger of Allah (PBUH) go forward as Allah commanded you and we will stand by you – We swear by Allah that we will not say as the Children of Israel said to Mūsā (PBUH): ﴿Then go, you and your Lord, and fight. We will keep this our place﴾, instead, we say: go with the help of your Lord for fighting and we will fight with you, for we sear by the One who sent you with the truth, if you were to march with us to Barak Al-Ghamd, viz. Abyssinia - we would have fought with you until we reach it! The Messenger of Allah (PBUH) said to him good words, and prayed for him for good. Then the Messenger of Allah (PBUH) said to them: **(Advise me, O people!)** but he only wanted to address the Ansar, because when they pledged allegiance to him in Aqaba, they said: O Messenger of Allah, we are free from your responsibility until you reach our homes. If you reach us, you will be in our custody. We will protect you from what we protect our sons and women

from. So, the Messenger of Allah (PBUH) was afraid that the Ansar would not see that they must defend him only against those who attacked him in Medina, and that they would not have him to lead them to an enemy from their lands. When the Messenger of Allah (PBUH) said words signifying that, Saad ibn Muadh, may Allah be pleased with him, said to him: I swear by Allah, it seems that you want us, O Messenger of Allah. The Messenger said: Yes. Saad replied: We have believed in you, bore witness that what you brought is the truth, and we pledged and covenanted on that to hear and obey, so go, O Messenger of Allah, for what you wanted. I swear by the One who sent you with the truth, if you crossed this sea with us and you plunged into it, we would go into it with you, not one man of us would have left behind, and we do not hate that you meet our enemy with us tomorrow. Indeed, we will be (patient during fighting, and truthful when meeting), and May Allah show you from us what will please your eyes, so march with us by the blessing of Allah ! So the Messenger of Allah (PBUH) rejoiced, and the words of Saad made him energetic. Then he said: March by the blessing of Allah and be glad, for Allah has promised me one of the two parties, and I swear by Allah that it is as if I am looking at the scene of people being killed. That is what is meant by Allah's words ﴿Behold ! Allah promises you that one of the two groups will be yours﴾ i.e.: the two parties, one of them is Abu Sufyan with the caravan, and the other is Abu Jahl with the armed forces ﴿and you wish﴾ that is, want ﴿that the one unarmed will be yours﴾ i.e. the caravan in which needs no fierce fighting. The Arabic shawkat is translated strength and fortitude, and it is derived from the root shawk (and Allah wants to establish the truth) i.e.: makes it true and high ﴿with His words﴾ by commanding you to fight the infidels ﴿and he cuts off the backbone of the unbelievers﴾ so He will uproot them.

(Qur'an 8:8) ﴿so that He may establish the truth﴾ i.e. Islam ﴿and prove Falsehood false﴾ i.e. unbelief. Another opinion says that the truth is the Quran and the Falsehood is the Satan ﴿distasteful though it be to those in guilt﴾ i.e. the infidels.

(Qur'an 8:9) ﴿Remember when ye seek the help of your Lord﴾ that is, you seek refuge with Him from your enemy, and you ask Him for victory over them. Omar Ibn Al-Khattab, may Allah be pleased with him, said: On the day of Badr, the Messenger of Allah (PBUH) looked at the large number of infidels, and the small number of Muslims, then he and Abu Bakr entered Al-Arish mosque, faced the Kiblah, and began to supplicate and say: Oh Allah! Fulfill what You promised me! Oh Allah! If you destroy this band, You will not be worshipped on earth! He remained supplicating until his cloak fell off, so Abu Bakr, may Allah be pleased with him, took it and threw it on his shoulders, then stuck it behind him and said: O Prophet of Allah, stop appealing your Lord, for He will fulfill what He promised you! [1] ﴿then He responded: ﴿I will﴾ I will in Arabic is anni that is read also beanni. Eisa read (enni) with hamza vowelized with kasrah ﴿assist you﴾ adding and sending to strength and support you ﴿with a thousand of the angels, ranks on ranks﴾ Murdefeen read by the people of Medinah and Yacoub Murdafeen with fatha on the letter dal and the rest of readers read with kasrah beneath dal. According to the second reading, the meaning is: the angels are following each other. In Arabic, ardaftuhu and radaftuhu means tabituhu i.e. followed. In this regard, the poet says :

Idha Al Jawzaʾ u ardafati th-thurayya

ẓanantu biʾaali Fatimata aẓ-ẓunūnā

Whichh is translated as:

When Al-Jawza' (constellation) followed Al-Thurayya (Pleiades),

I thought of the family of Fatimah with suspicion and unease.

The italicized ardafat is used in the sense of radafat i.e. came after. Al Jawzau (Gemini) always rises after ath-thurayya (Pleiades).

Murdafeen is the past participle, i.e. it is Allah who sent the angels and made them follow the Muslims in the battle, and Gabriel, peace be upon

(1) **The assessment of the reliability of the chain of transmitters: verified**
The authentication of Hadith
- Verified by Muslim, in the book of al-Jihad, the chapter on support by angels (1763).

him, descended in five hundred angels set on the right side with Abu Bakr (may Allah be pleased with him) among them, and Michael came down in five hundred on the left with ʿAliyy (may Allah be pleased with him) among them. The angels were in the image of men dressed in white clothes and white turbans relax between their shoulders. They fought on the day of Badr, but not on the day of the Ahzab, or the day of Hunayn. Actually, fighting is not in the material sense but it implies that angels are sent down to increase the number and strengthen the Muslims.

Ibn Abbas, may Allah be pleased with him and his father, said: While a Muslim man was running fast after an infidel in front of him in the battle, he heard a whip sound above him, and the voice of a horseman saying "Advance Hayzoum!", that is, the name of the horse, and immediately he looked at the infidel in front of him who was fallen lying on the ground. Surprisingly, he found the infidel's face wound and his nose cut as if by a whipping. Then the man came and spoke to the Prophet of Allah (PBUH) who said: **(You have told the truth! That is a provision from heaven).** So they killed seventy on that day and captured seventy. Mujāhid said: The Prophet, (PBUH), was not provided with more than a thousand angels rank after rank, mentioned in Surat Anfal. As for the three and the five, they were mentioned as only glad tidings.

(Qur'an 8:10) ﴿Allah made it only﴾ The pronoun it refers to the assist provided ﴿a message of hope and an assurance to your hearts. In any case, there is no help except from Allah, and Allah is exalted in power and wise﴾

(Qur'an 8:11) ﴿Remember He covered you with slumbering﴾ Mujāhid Ibn Kathir and Abu Amr read the verb yaghsheekum with the fatha on the letter yaa ﴿slumbering﴾ i.e. annuaasu in the nominative form as the subject of the verb. They support their opinion with the Ayat of Surat Al-Imran ﴿calm on a band of you overcome with slumber﴾ where the word nuaas is the subject. The people of Medina read yughsheekum with dammah on yaa and with unstressed letter sheen as the subject is the Almighty, and the verb here is matching with the other verbs yunzelu, yutaherakum, and yuthabbeta,

and they supported their view with the Ayat of Surat Yunus (''as if their faces are covered﴾. Urwah ibn Al-Zubair, Al-Hasan and Abu Raja', Ikrimah, al-Jahdari, Eisa, the people of Kufa, Ibn Amir, and Yaqoub yughasheekum with damma on yaa and stressing the letter sheen.

Abu Ubaid and Abu Hatim adopted this opinion as supported by ﴿so that there covered it that which covered﴾. The word nuaas means light sleep (slumber), but Abu Ubaidah said that it is the beginning of sleep. amanatan with fatha on the letter meem is the unanimous reading. Abu Haywa and Ibn Muhaisin read amnatan with consonant meem, which is the root word. If you say amentu (I got safe from something) amnan, amnatan, and amanatan all of the these words have the same meaning, and that is why it is in the accusative case ﴿from him﴾ Abdullah ibn Masoud (may Allah be pleased with him) said: slumbering during fighting is caused by Allah as a mercy bringing safety, but during prayer it is from Satan. ﴿and sends down upon you from the sky rainwater﴾

The Muslims came to a dune in the desert of Badr where their feet and hooves of animals sank in the sand, and the infidels went before them to the water place in Great Badr and overpowered them there. Some of Muslims were then in a state of minor impurity, and others were in a state of major impurity. They got thirsty, and tempted by Satan who said: you claim that you have the Prophet of Allah among you, and that you are the ones chosen by Allah, yet the infidels have overpowered you at the water place while you are praying in a state of janaba and in a state of minor impurity, so how do you hope that you will overcome them? He said: then Allah sent down rain so heavy that the valley overflew with it and the Muslims drank, showered, abluted, watered the riding animals, filled the pots and cups. In addition, the rain consolidated the land and enabled them to plant their feet firmly.

The rain also refreshed the spirits and removed any lurking doubts (suggested by Satan) in their minds, that is the explanation of ﴿and He sends down rain to clean and purify you therewith﴾

﴿to clean and purify you therewith﴾ i.e. purify you from minor and major impurities. Saeed ibn Al-Musayyib read yotahherakum (purify you) yot'herakum with the consonant taa derived from at'hara ﴿and remove from you the impurity of Satan﴾ i.e. Satan's suggesting doubts and temptations. Ibn Muhaisin read rujz instead of rijz with damma on letter raa, and Abu Al-Aaliyah read rijs with letter seen. The Arabs alternate between the letter sin and the letter za', so they says: bazaqa and basaqa for (spitted), sirata and zerata for (straight line), and asad and azad for (lion). ﴿and to strengthen your hearts﴾ with certainty and patience ﴿and plant your feet firmly therewith﴾ i.e. after the sand have been consolidated, the feet will not sink in it. Another explanation says that the meaning is: plant your feet firmly with patience and strength of hearts.

(Qur'an 8:12) ﴿Remember thy lord inspired the angels …﴾

The angels here are those whom Allah assisted the Muslims with ﴿that I am with you﴾ i.e. supporting and helping you ﴿so give firmness to the believers﴾ i.e. strengthen their hearts, correct their resolve, and their intentions in jihad. Another opinion says that giving firmness lies in the angels' being present with the Muslims during fighting. A third opinion says that giving firmness means helping the Muslims fighting their enemies. Abu Rawq explains this point saying that the angel assumed the image of a man whose face were familiar to the Muslims, so a man from among the companions of the Prophet (PBUH) would come and say: I have approached the infidels, and I heard them saying "We sear by Allah that if they attack us, we will be exposed, and then the Muslims will talk about this to each other, thus they will become strong and more daring.

Ibn Ishaq and al-Mubarrad said that ﴿so give firmness to the believers﴾ means strengthen them ﴿so I will cast terror into the hearts of those who disbelieve.﴾ He taught them how to Smite and kill, so he said ﴿smite ye above their necks﴾. Some commentators said that this is a command from Allah related to ﴿so give firmness to the believers﴾. Others said that it is a command

from Allah to the believers. There are different opinions as to the word ﴿above their necks﴾; Atiyah and Ad-Dahhak said "It means [smite the necks] as Allah says ﴿therefore when you meet the unbelievers smite the necks﴾

The Messenger of Allah (PBUH) said: **(I was not sent to torment as Allah torments, but I was sent to smite the necks and tighten the ties).** (1) Some commentators said "The Arabic word fawq here means on, therefore the meaning is ﴿smite on the necks﴾.. Ikrimah said it means [so smite the heads on the necks]. Ibn Abbas (may Allah be pleased with him and his father) said "It means [strike the necks and above them] i.e. heads and necks, as Allah says ﴿If there are women above two﴾ i.e. two or more. ﴿and smite all their fingertips﴾ Attia said "It means every joint, and Ibn Abbas, Ibn Jurayj and Ad-Dahhak said "the limbs". Banan is the plural of bananah. Banan refers to (tips of fingers and toes). It is derived from the word abanna (stayed in a certain place.). In this regard, the poet says:

alā laytanī kataʿtū minni banānatan

walākaytuhū filbayti yaqẓānun hādherun

which means:

If only I had cut a fingertip after a rake,

It'll be in the house, alert and awake.

Yaman ibn Reab said ﴿smite ye above their necks﴾ i.e. the brave fighters, and ﴿and smite all their fingertips﴾ i.e. mean fighters. The first opinion is the right one. Abu Dawud Al-Mazni (one of those who witnessed Badr) (may

(1) **The assessment of the reliability of the chain of transmitters:**
- Is weak for the chain of narration is interrupted.
- It was verified by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations) 9/198, and Ibn Abi Shaybah
- 6/485, (33145) in his book, both from Tariq Waki' said:
- Al-Masoudi reported that about Al-Qasim
- Marfūʿ (A tradition attributed to the Prophet (PBUH))
- Al-Qasim is: Ibn 'Abd al-Rahman ibn 'Abdullah ibn Mas'ud and his narration is unfounded, his biography has been cited in Tahdhīb At-Tahdhīb (abridging the Abridgment)by Ibn Hajar 8/321.

Allah be pleased with him) said "I followed an infidel to smite him on the day of Badr, and his head fell in my hands before my sword reached him. Then, I knew that he had been killed by another Muslim. (1) Abu Omamah ibn Sahl ibn Hanif narrated on the authority of his father and said: I saw us on the day of Badr, and one of us was pointing with his sword at one of the infidels, and his head would fall off his body before the sword could reach him. (2)

Ibn Abbas (may Allah be pleased with him and his father) said: A man from Bani Ghaffar said to me "A cousin of mine and I came until we ascended on a mountain overlooking Badr, and we were pagans, waiting to see which party will win (so as for us to be among those who will take some spoils). He added: While we were in the mountain, a cloud approached us, and we heard a horse's roar in it. I heard somebody saying: Come on, Hazoum! My cousin felt terrified and

(1) **The assessment of the reliability of the chain of transmitters:** Weak
- Due to unknown narrator on the authority of Abu Dawood Al-Mazni.

The authentication of Hadith
- It was verified by Ibn Hisham in al-Sīrah al-Nabawīyah (the Prophet's Biography)1/633, Ahmad in ((Al-Musnad)) 5/450 (23829), Al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)4/75, and Abu Na'im in Dalā'il al-Nubūwah (Reflecting on the Signs of Prophecy) 1/489, all of them from the hadith of Ibn Ishaq said: My father told me about a man from Bani Mazen ibn Al-Najjar from Abu Dawood Al-Mazni and mentioned him, and with the ignorance of the state of this narrator, but Shuaib Al-Arnaout in his comment on the Musnad of Ahmad corrected him, perhaps he saw what refuting diligence, so he ruled the validity of the hadith and Allah knows best.

(2) **The assessment of the reliability of the chain of transmitters:** Weak
- Al-Haythami said in Majmaʿ Az-Zawā'id (The Collection of the Additions) 6/84:
- In it, Muhammad ibn Yahya said, Ibn Yunus said: It was narrated by anonymous narrators

The authentication of Hadith
- Al-Hakim narrated it in Al-Mustadrak (The Completion) 3/463 Hadith (5736) and said:
- The 'Isnād "Chain of Narration" is correct, and they did not take it out, and Al-Dhahabi agreed.
- Al-Tabarani in Al-Jāmiʿ Al-Kabīr (The Major Collection)6/74 (5556), Al-Bayhaqi in Dalā'il al-Nubūwah (Reflecting on the Signs of Prophecy) 3/56, and Abu Na'im in Maʿrifat al-ṣaḥābah (on knowing the prophet's companions)9/204, all of them through: Muhammad ibn Yahya al-Iskandarani.

died in his place, I almost died but held on. (1) Ikrimah said: Abu Rafi' (may Allah be pleased with him) the freed slave of the Messenger of Allah (PBUH) said "I was a slave under al-Abbas ibn Abd al-Muttalib. Islam had penetrated to our hearts. We, the Ahl al-Bayt along with Umm al-Fadl embraced Islam. Al-Abbas (may Allah be pleased with him) feared his people as he had a lot of money scattered among them. So, he concealed his Islam and did not like to go against his people. Abu Lahab, the enemy of Allah, had fallen behind the battle of Badr, and he mandated Al-Aas ibn Hisham ibn Al-Mughirah, and so they did; no man fell behind but sent one in his place. When the news came about the catastrophe that befell the the Quraish companions of Badr, Allah humiliated and disgraced him, and consequently we felt strength and honor in ourselves. He said: I was a weak man, and I used to make arrows in the Zamzam room. I was sitting in the room along with Umm al-Fadl. We were pleased with the glad tidings we received, and suddenly Abu Lahab came, dragging his feet until he sat on the edge of the room with his back to mine, and while he was sitting, the people said: Here is Abu Sufyan Ibn Al-Harith Ibn Abdul Muttalib has come! Abu Lahab said: Come to me, my nephew, for you have the news! So he sat beside him while people were standing around him, and he said: O nephew, tell me, how was the matter of the people? He said: Nothing. I swear by Allah, if we met them and stretch our shoulders to them to kill us and capture as many persons as they wished! I swear by Allah if that had happened I wouldn't have blamed the people. We saw white men on horses between heaven and earth. Abu Rafi' (may Allah be pleased with him) said: I raised the door curtain of the room with

(1) **The assessment of the reliability of the chain of transmitters:**

- Weak because of the ignorance of the narrator from Ibn Abbas - may God be pleased with them.

The authentication of Hadith

- Verified by: Ibn Hisham in al-Sīrah al-Nabawīyah (the Prophet's Biography)1/633, al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)4/77, al-Bayhaqi in Dalā'il al-Nubūwah (Reflecting on the Signs of Prophecy) 3/35, and Abu Na'im in Dalā'il al-Nubūwah (Reflecting on the Signs of Prophecy) 1/488, all of them from the way of Muhammad ibn Ishaq said, Abdullah ibn Abi Bakr told me:
- It was narrated from Ibn 'Abbas (may Allah be pleased with him).

my hand, then said: Those are the angels. (1) He said: Abu Lahab raised his hand and gave me a severe hit on my face, so I fought with him but he overcame me and dropped me on the ground, then he dropped himself on me to hit me, and I was a weak man. So Umm al-Fadl rose to a pillar of the room and took him, and gave him a hit so strong that his head smashed severely, and said: will you bully him if his master is absent, then he stood up as a wretched slave. I swear by Allah, he lived only seven nights at the end of which the Almighty afflicted him with the infection, that is, adasah and he died.. His two sons left him for two or three nights without burying his dead body until got stink in his house. Actually, the Quraysh used to take their care aginst a rampant infection; adasah as all people fear the plague until a man from the Quraysh said to them: Woe to you two ! Are not you ashamed of yourselves ?! Your father has got stink in his house, so do not leave him unattended. They said: We are afraid of this ulcer. He said: So go now, and I am going with you. They have already gone there, washed his body by only throwing water from a distance without touching, then they carried the body and buried it at the top part of Makkah beside a wall, and threw stones over the body until they covered it. Muqsim narrated on the authority of Ibn Abbas (may Allah be pleased with him and his father) who said: The one who captured Al Abbas was Abu Al-Yusr Ka'ab Ibn Amr, the brother of Banu Salamah. Abu al-Yusr was a thin man but al-Abbas was an able-bodied man. The Messenger of Allah (PBUH) asked Abu Al-Yusr: "O Abu Al-Yusr, how did you capture Al-Abba ?! He replied: "O Messenger of Allah, I was helped by a man whom I have

(1) **The assessment of the reliability of the chain of transmitters:** Weak
- It was narrated from Ibn 'Abbas (may Allah be pleased with him).
- See: Criticism and Authentication by Ibn Abi Hatim 3/57,

The authentication of Hadith
- See : ((Musnad Ahmad)) 6/9 (23915).
- It was verified by Ibn Hisham in al-Sīrah al-Nabawīyah (the Prophet's Biography) 1/647, al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations) 4/77-78, al-Hakim in Al-Mustadrak (The Completion)(The Completion) 3/364, Al-Tabarani in Al-Jāmiʿ Al-Kabīr (The Major Collection) 1/309 hadith (912), and Abu Na'im in Maʿrifat al-ṣaḥābah (on knowing the prophet's companions) 20/87, all of them by Hussein ibn Abdullah.

never seen before or after. His appearance was such and such." The Messenger replied: **It was an honorable angel who helped you against him.** [1]

(Qur'an 8:13) ﴿That is because they contended against Allah﴾ i.e. they went against Allah's commandments ﴿and His Messenger, and whoever contends against Allah and His Messenger, Allah is severe in punishment.﴾

(Qur'an 8:14)﴿This your punishment﴾ i.e. the punishment that I hastened for you, O disbelievers, at Badr ﴿so taste it﴾ sooner ﴿and for the unbelievers﴾ later ﴿the torment of the Fire.﴾

As hamza in the word "anna" has the vowel fatha, two cases are possible; one is the nominative and the other is the accusative. The nominative case is based on the intended repetition of "thalekum" i.e. that is your punishment suffer it, and that is the torment of Fire prepared for the unbelievers. As for the accusative, it has either one of two possibilities; the first is the intention of an implied verb: that is, taste it, and know, i.e. and be certain that it is for the unbelievers, and the meaning according to the second possibility is: and that for the unbelievers. As the letter (ba') is deleted, the accusative case applies.

(Qur'an 8:15) ﴿Oh ye who believe! When ye meet the Unbelievers in hostile array …﴾ i.e. gathered jostling each other. Jostling implies nearness and juxtaposition.

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(1) **The assessment of the reliability of the chain of transmitters:**

- Weak, because of the ambiguity of his narrator from'Ikrima, and he has evidence, including the hadith of Ali (may Allah be pleased with him) in ((Al-Musnad)) by Imam Ahmad 1/117, through Hajjaj Thana Israel from Abu Ishaq from Haritha ibn Mudarib from Ali - may Allah be pleased with him - and mentioned the hadith at length, Shuaib Al-Arnaout said:
- His ʾIsnād "Chain of Narration" is saheeh and its narrators are authenticated men of the two sheikhs other than Haritha ibn Mudhrib, one of the men of the Sunan.
- Al-Albaani corrected the hadeeth of ʿAli (may Allah be pleased with himṢaḥīḥ Sunan Abī Dāwūd (the Sound in the Compilation of the Hadiths of Abu Dawud)7/417 chapter on fencing).

The authentication of Hadith

- It was narrated by Ahmad in al-Musnad 1/353, 3310, al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)7/177 and Abu Na'im in Dalāʾil al-Nubūwah (Reflecting on the Signs of Prophecy)1/487.

The Poet Al-A'asha said:

liman iz-z'aaayinu sayruhunna tazahhuf

awmu as-safini 'idha taqaasa yujdafu

Which is translated as:

Whose are the crawling creatures that move slowly,

When the ship's course slows, they paddle deftly.

Zahf (Jostling) is a noun, so it cannot be made plural as rhymed with qawmun adl (a just people).

﴿so never turn your backs to them.﴾ i.e. do not turn your backs to them or you will be defeated, but stand firmly before them.

(Qur'an 8:16) ﴿If any do turn his back to them on such a day …﴾

The Arabic duburahu translated (his back). Al Hasan recited with the consonant unvowelized letter (ba'a), ﴿unless it be a stratagem of war …﴾ i.e., returning continuously to fight his enemy by searching for a weak point to run towards him, ﴿or to retreat﴾ i.e. to join or to be among ﴿a troop﴾ a group of believers who return and go again along with him to the fighting ﴿he draws on himself the wrath of Allah and his abode is Hell – an evil refuge indeed.﴾

Scholars have different opinions as to whether the words of ﴿If any do turn his back to them on such a day …﴾ specially apply to the people of Badr or generally to all believers. Abu Saeed al-Khudri, may Allah be pleased with him, said: they are special to the day of Badr, and it was not for the believers to retreat (and if they had retreated, they would have retreated) to the unbelievers, and there was no a Muslim on earth other than them, and the Muslims had no affiliate group except the Prophet (PBUH), but after the day of Badr the Muslims are belonging to each other forming one group. The same opinion was adopted by Al-Hasan, Al-Dahhak and Qatadah. Yazid ibn Abi Habib said: Allah determined the Fire to be the torment of those who fled on the day of Badr, so He said: ﴿If any do turn his back to them on such a day …﴾. On the day of Uhud later, Allah said: ﴿It was only Satan who caused

them to fail because of some evil deeds they had done. But Allah has blotted out their fault﴾. Seven years later was the day of Hunayn, and Allah said about that day ﴿and ye turned back in retreat﴾ ﴿Again will Allah, after this, turn in mercy to whom He will﴾. Ataa ibn Abi Rabah said: This Ayat is abrogated by ﴿Now, Allah has lightened your burden﴾ any people are not allowed to flee from an army twice their number, so that the Ayat abrogated this number. Al-Kalbi said: if any is killed today in jihad, coming or turning, he is a martyr, but the one who is coming surpasses the one returning to Heaven.

Jarir narrated on the authority of Mansur on the authority of Ibrāhīm who said: A man from Al-Qadisiyah was defeated and came to Omar, may Allah be pleased with him, in Madinah and said to him: Oh Commander of the Faithful, I have perished by fleeing from fighting in the battle. Omar replied: I am among your party. Muḥammad ibn Sirin said: When Abu Ubaid was killed, the news came to Omar(may Allah be pleased with him) and he said, "If he sided with me, I would be among the party to which he belongs, for I am among the party to which every Muslim belongs." (1)

[1399] Abdullah ibn Muḥammad ibn Abdullah told us, that ʿAliyy ibn Muḥammad ibn Omair told us that Ishaq ibn Ibrāhīm told us, that Hisham ibn Ubaid Allah told us that Jarir told us on the authority of Yazid Ibn Abi Ziyad on the authority of Abd al-Rahman ibn Abi Laila on the authority of Abdullah ibn Omar, may Allah be pleased with them two, who said: We were among an army that the Messenger of Allah, (PBUH), had sent, and the people fought a battle but were defeated. Consequently, they said to each other "let us escape and not come to the Messenger as we are shy for what

(1) **The assessment of the reliability of the chain of transmitters:** Weak
- Because it was interrupted on two sides, on the part of the workbook, and on the side of Ibrahim, it did not realize Ibn 'Umar (may Allah be pleased with them).

The authentication of Hadith
- It is mentioned by al-Qurtubi in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules)7/383, and by al-Suyuti in Jāmiʿ Al-Ahadith (the compilation of Hadiths)27/15, both with the same isnad, and Abu Hayyan in Al-Baḥr Al-Muḥīṭ (The Massive Ocean)Al-Baḥr Al-Muḥīṭ (The Massive Ocean)4/469, without isnad.

we had done, and we entered the houses and said: O Messenger of Allah, we are those who fled, but the Messenger replied: **(No ! Indeed, you are those who run towards the enemies, we are the group of Muslims).** (1) Some scholars said: Rather, it generally applies to everyone who turns away from the enemy in defeat. (2) The Messenger of Allah, (PBUH), said to some of his family: (3) **(Do**

(1) **[1399]The assessment of the reliability of the chain of transmitters**
- Whereasthe Sheikh of the Musannaf I did not find and Hisham ibn Obaid Allah weak Ibn Habban, and Yazid ibn Abi Ziyad weak has ruled weak isnad Shuaib Arnaout in his commentary on ((Musnad Ahmad)), and Albani in Irwāʾ al-ghalīl (quenching the thirst)5/27.

The authentication of Hadith
- It was verified by al-Bukhaari in ((Al-Adab Al-Mufrad)) (p. 349), and Abu Dawood in Al-Jihad, Bab Al-Tawli on the Day of battle:
- Hadith (2649), and al-Tirmidhi fi on -Jihad, chapter on what came in the desertion, hadith (1716).
- It was verified by al-Ṭabarī in Jāmiʿ Al-Bayān (The Collection of the Interpretations) 9/172-203 as it was reported from Ibn ʿAbbas (may Allah be pleased with them).
- um Ayman (may Allah be pleased with her) said:
- The Messenger of Allah recommended some of his household to perform... and the rest of the hadith.
- See: Al sunan Al-Kubrā (the Major Collection of Traditions)by al-Bayhaqi 7/305, Tārīkh Dimashq (the History of Damascus)by Ibn Asaker 60/199.

(2) **The assessment of the reliability of the chain of transmitters:**
- It is true with its evidence, as Al-Albani said in Irwāʾ al-ghalīl (quenching the thirst) 7/89.

The authentication of Hadith
- It was narrated by al-Bayhaqi in Al sunan Al-Kubrā (the Major Collection of Traditions)7/305 and by Ibn Asaker in Tārīkh Dimashq (the History of Damascus)60/199 from the hadith of um Ayman (may Allah be pleased with her).
- It was narrated by al-Tabarani in Al-Jāmiʿ Al-Kabīr (The Major Collection)24/191, and by al-Hakim in Al-Mustadrak (The Completion)4/45 from the hadith of Umaymah the she maid of the messenger of Allah.
- It was narrated by Ahmad in ((Al-Musnad)) 5/238 Hadith No. (22075), and by Al-Tabarani in Al-Jāmiʿ Al-Kabīr (The Major Collection)20/82 from the hadith of Muadh ibn Jabal (may Allah be pleased with him).

(3)
- Narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)9/203 from him.
- And he has a witness from the hadith of Abu Hurayrah - may God be pleased with him - in
- His book on the authenticated hadiths

not turn away from fighting, and if they perish, then stand firm). [1] Ibn Abbas, may Allah be pleased with him and his father, said: The greatest of the major sins is calling associates beside Allah and fleeing from the battle, because Allah says: ﴿If any do turn his back to them on such a day …﴾ [2]

(Qur'an 8:17) ﴿It is not ye who killed them, but it was Allah…﴾

Commentators and biographers said: When the Messenger of Allah, (PBUH), came to Badr, he said: **"This is the battle of the people, by the will of Allah!"** When they came to him, the Messenger said: **(This Quraysh have come with their arrogance and pride they are belying your Messenger, O Allah, I ask You to fulfill what you have promised me)** then Gabriel (peace be upon

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- ((Avoid the seven reproaches)) and stated: Polytheism...And dsertion on the day of battle.
- Al-Bukhari verified the Book of Commandments, the chapter on the words of God Almighty:
- (Those who unjustly eat up the property of orphans,) (2766), and Muslim in the book of faith, chapter explaining the major sins and the greatest of them (89).

(1)
- Narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations) 9/204-205, from several narrations about:
- Ibn Abbas (may Allah be pleased with him), Hisham ibn Urwa, Muhammad ibn Qais, Muhammad ibn Kaab al-Qurazi, and al-Sudi.
- The classifier combined them in one context.
- It was narrated by al-Tabarani in Al-Jāmiʿ Al-Kabīr (The Major Collection)(3128) from the hadith of Hakim ibn Hizam (may Allah be pleased with him) briefly, and al-Haythami said in Majmaʿ Az-Zawāʾid (The Collection of the Additions)6/84:
- His attribution is good.

(2)
- Judging the Tradition: verified
- Al Hakim said in Al-Mustadrak (The Completion)(The Completion)a saheeh hadith on the condition of the two scholars and they did not take it out, Al Dhahabi agreed.
- Hikmat ibn Bashir in al-Ṣaḥīḥ al-masbūr min al-tafsīr bi-al-maʾthūr (the sound and flawless in interpretation using transmitted traditions) 2/390:
- Al-Dhahabi and Ibn al-Mulqin corrected him.

The authentication of Hadith

- Other than Al Hakim verified the chain of narration too: ʿAbd al-Razzaq in ((al-Musannaf)) 5/355, Ibn Saʾd in al-Ṭabaqāt al-Kubrá (The Major Compendium)2/46, and Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)5/1673.

him) descended and said: Take a handful of dust and scatter it at them, so the Messenger of Allah said - when the two hosts met - to ʿAliyy, may Allah be pleased with him: **(Bring me a handful of the valley's pebbles)** and he handed him a handful of pebbles on which there was dirt, then the Messenger scattered it at their faces, and said: **(May these faces are distorted)** There was no an infidel left but something of the dust penetrated to his eyes, mouth and nostrils, then the believers gathered round them, killing and capturing them, and that throw was the cause of defeat. (1)

Hakim ibn Hizam said: On the day of Badr, we heard a sound that fell from the sky, as if it was the sound of (a pebble fell into a basin), and the Messenger of Allah, (PBUH), made that throw, and we were defeated. Qatada and Ibn Zayd said: We were told that the Messenger of Allah, (PBUH), took three pebbles on the day of Badr, and he threw a pebble at the right side of the people, (and another one in the left side, and a third pebble between their backs) and he said: ((May these faces are distorted)) then they were defeated.

Al-Zuhri narrated on the authority of Saeed ibn Al-Musayyib, saying: This verse was revealed about the killing of Ubayy ibn Khalaf Al-Jumahi, when he came to the Messenger of Allah, (PBUH), with decomposed bone crushing it and asking: O Muḥammad, does Allah give life to this dry and decomposed thing? The Prophet, (PBUH), replied: Yes, Allah will bring it to life, then cause

(1) **The assessment of the reliability of the chain of transmitters:**
- Da'if, from Marasil 'Abd al-Rahman ibn Jubayr ibn Nafir.

The authentication of Hadith
- It was verified by Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran) 5/1673, and Al-Wahidi in the reasons for revelation (p. 236), and Ibn Kathir in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran) 7/42 and attributed it to al-Tabari, and Ibn Kathir said after mentioning the news of Abi ibn Khalaf and Kenana ibn Abi Al-Haqiq:
- This statement about these two imams is also very strange, and perhaps they wanted the verse to deal with it in general, not that it was revealed whereasin particular, and he also said:
- The context of the verse in Surat Al-Anfal in the story of Badr inevitably, and this is no secret to the imams of knowledge, and God knows best.

you to die, then cast you into the Fire. On the day of Badr, he was captured and then ransomed. When he was ransomed, he said to the Messenger, (PBUH) : I have a mare that I feed every day, so that I may kill you while riding on it. The Messenger of Allah, (PBUH), said: Rather, I will kill you, God willing. On the day of Uhud, Ubayy ibn Khalaf came running that horse until he approached the Messenger, where some of the Muslims attacked to kill him. The Messenger ordered them to step backwards, and they did, so the Messenger rose up with a spear in his hand, and threw Ubayy ibn Khalaf with it, and he broke one of his ribs with the spear. Then, my father returned to his companions heavy, so they bore him and started saying: There is nothing wrong with him. My father said: By Allah, if it were for all the people, he would have killed them. Didn't he say that I will kill you, God willing, so his companions went with him to revive him until he died at some distance of the road, and they buried him. On this occasion, the Almighty revealed ﴿It is not ye who killed them, but it was Allah…﴾. [1] Safwan ibn Amr narrated on the authority of Abd al-Rahman ibn Jubayr that the Messenger of Allah, (PBUH), asked - on the day of Khaybar - for a bow, and he was brought a long bow but he said: bring me another bow. They brought him an arch, with which the Prophet hit the fort, and the arch came down until it killed Kinana ibn Abi Al-Haqiq while he was on his bed.

(1) - The likeness was said Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations) 9/204 and al-Qadariyyah:
- They are the ones who deny predestination either all its ranks or some of its ranks and prove to the slave a power that exists in action alone and independently without God Almighty, and denied that things are as much as God and His judgment.
- Al-Lalka'i said: Abu Thawr was asked about fatalism, who are they?
- He said: Fatalism is the one who said that God did not create the actions of the servants, and that sins were not estimated by God on the servants, and did not create them.
- Muslim narrated in ((Saheeh)) from Buraidah ibn Yahya ibn Ya'mar who said:
- He was the first to say destiny in Basra the temple of Juhani.
- Buraidah said in his speech that a temple and those with it claim that there is no destiny, and that the matter is nose.
- See: iʿtiqād ahl al-Sunnah (on the Belief of the People of Sunnah)by al-Ka'i 1/133, sharḥ Ṣaḥīḥ Muslim (Commentary on Sahih Muslim) by al-Nawawi 1/154.

Then the Almighty revealed: ﴿It is not ye who killed them, but it was Allah…﴾ that is why this verse was revealed. (1)

As for its meaning, Allah attributed the killing and shooting to Himself; Because it included causation and pointing at the enemy, and from His Messenger and the believers shooting, striking and throwing, as well as all other acts of the creatures, caused by Allah as He created and brought to existence with the perfect ancient power, and they only do the acts with their created powers. In this, we have the strongest proof that the doctrine of the people of truth is right and that of the predestinarianists is wrong. (2)

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(1) **[1400]The assessment of the reliability of the chain of transmitters**

- A sound hadith, for the case of Al-Qatwani, which is one of his vocabulary, and to talk about other ways judged by the people of knowledge of health, it was corrected by Al-Albani in Ṣaḥīḥ al-Targhīb wa-al-tarhīb (the Sound Traditions on Award and Punishment)2/85 (1453).

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- Narrated by Ahmad in ((Al-Musnad)) 2/412-413 Hadith (17452), and Tirmidhi Bab:
- What was mentioned in the virtue of the opening of the book 8/178 and said:
- This is a hadith of good saheeh.
- Al-Bukhari narrated in the Book of Interpretation the chapter on what was stated in the opening of the book:
- 8/156 Towards him from the hadeeth of Abu Sa'eed ibn al-Mu'alli (may Allah be pleased with him).
- Ibn Hajar Fatḥ al-Bārī (The Creator's Blessings)Fatḥ al-Bārī (The Creator's Blessings) 8/157 stated that the story occurred to Abu ibn Ka'b and Abu Sa'id ibn al-Mu'alla and that this is what is required because of the different output of the two hadiths and their different context.

(2) **The assessment of the reliability of the chain of transmitters:**

- True, Tirmidhi brought it out the door of what it says that the hearts...
- (2140), he said: This is a verified Hadith, and was corrected by Al-Albani in Ṣaḥīḥ ẓilāl al-jannah (the Sound Traditions on the Penumbras of Paradise)1/101 (225).

The authentication of Hadith

- It was verified by al-Bukhari in ((Al-Adab Al-Mufraid)) 1/237, and Ahmad in ((Al-Musnad)) 3/112 (6610), and Al-Tabarani in Al-Jāmiʿ Al-Kabīr (The Major Collection)1/261 (759), and Al-Hakim in Al-Mustadrak (The Completion) 1/707, and verified by Muslim from the narration of Abdullah ibn Amr (may Allah be pleased with him), Kitab Al-Qadr, Chapter on the changing nature of hearts (2654).

It was also said that Allah attributed shooting and killing to himself so that the people would not feel pride. Mujāhid said: someone said I killed, and another said: I killed. Then the Almighty revealed this verse.

Al-Husaynibn Al-Fadl said that the intended meaning lies in that it is not the Muslims who ended the lives of the infidels. They only wounded them and Allah ended the lives by taking the souls, not anyone else.

﴿When you threw (a handful of dust) it was not your act but Allah's …﴾ i.e. Allah caused the dust to reach (the targeted enemies) and made their eyes full of it. Ibn Ishaq said: (it is Allah's act) means that the enemies would not be killed but for the help of Allah who caused the dust to reach them and cast terror in their hearts. Abu Ubaida said: the Arab say: Allah threw for you, i.e. helped you to overcome your enemy. Al Akhfash said: ﴿it is Allah who threw﴾ means that He helped you by causing the dust to reach the enemies.

﴿in order that He may confer on the believers a gracious benefit﴾

It means that He may bestow on the believers a good and great benefit by helping them to be victorious, to take the spoils of the battle, and give them their good reward.

Ibn Ishaq said: the meaning is: to make the believers recognize the bounties bestowed on them as Allah helped them overcome their enemies though the Muslims are few and the enemies are many so as for the Muslims to know Allah's right and be thankful for the bounties He bestowed on them.

﴿for Allah hears all things﴾ i.e. hears whatever they say ﴿and knows all things﴾ i.e. knows all their actions and hears their secrets.

﴿that﴾ referring to those things mentioned including killing, throwing, and bestowing great benefits on the believers

(Qur'an 8:18) ﴿and also because Allah﴾ that is to say, know that Allah.

As hamza in the word "anna" has the vowel fatha, two cases are possible as in ﴿and for the unbelievers the torment of the Fire...﴾, that have been discussed above.

﴾is He Who makes feeble﴿ i.e. weakens ﴾the plans and stratagems of the Unbelievers﴿

The people of Higaz, Sham, and Basra read "muwahhenun" stressing the letter "ha'a" represented in h vowelized with kasrah and tanween on the letter "noon" represented in n, and also read "kaida" i.e. the plans and stratagems of﴿ as accusative.

But the people of Kufa read "muhenun" with the unstressed "ha'a" and tanween on the letter "noon", and "kaida"with the vowel fatha on the letter "dal" represented in d as accusative, which reading is adopted by Abu Ubaid and Abu Hatem.

Al Hassan, Abu Raja'a, Ibn Muhassen, Al-ʾAʿmash, and Hafs read "muhenu kaide" i.e. "making feeble the plans and stratagems of" as dative. According to those who read with tanween on the letter noon, the meaning is: sayuwahhenu i.e. "will make feeble". As for the reading without tanween, it is for just lightening as in ﴾We will send the she-camel﴿.

The two words "wahana" and "awhana" are both right and used in standard Arabic.

(Qur'an 8:19) ﴾If you prayed for victory and judgment, now has the judgment come to you﴿

Abu Jahl ibn Hisham said on the day of Badr: O Allah, which of us is the most wicked, cutting the ties of kinship, and bringing us what he has no knowledge of, cause him to die in the morning, so Allah responded to his supplication and brought the judgment, so the two sons of Afra'; Awf and Mu'wedh hit him, then Abdullah Ibn Masoud killed him. Al-Suddi and al-Kalbi said: When the pagans went out to the Prophet (PBUH) from Makkah, they used to take the curtains of the Kaaba and say: O Allah, grant victory to the higher of the two forces, the better guided of the two groups, the more generous of the two parties, and the better of the two religions! So, Allah revealed this verse. Ikrima said: The pagans said, "Oh Allah, we do not know about what Muḥammad brought, so decide between us and those people,

then Allah revealed ﴿If you prayed for victory and judgment, now has the judgment come to you﴾ i.e. if you sought judgment, then the judgment has come to you.

Ubayy ibn Kaab and Ataa al-Khorasani said: These words are addressed by Allah to the companions of the Messenger (PBUH), that is to say, Allah said to the Muslims: ﴿If you prayed for victory﴾ i.e. if you sought help from Allah and ask Him to bestow victory on you, then there has come to you victory.

Khabab ibn Al-Arat said: We complained to the Messenger of Allah, (PBUH) saying: Would you not seek help from Allah for us, then his face turned red? and he said: **(A man before you was taken, and a hole was dug for him in the ground, then a saw was brought to cut his body into two halves so as to be diverted from his religion, and then his flesh and nerves other than his bone were combed with iron combs, in order to be diverted from his religion. May Allah accomplish this matter (of religion) until the rider departs from Sana'a to Hadhramaut, fearing none but Allah, and the wolf guarding his sheep, but you are in a hurry.).** Then Allah said to the infidels: ﴿and if you desist﴾ from disbelief in Allah and fighting His Prophet ﴿it is better for you﴾ ﴿and if you return to﴾ the fighting and waging war against him ﴿so shall We﴾ return to the same thing that befell you on the day of Badr. It was also said that: if you return to ask for judgment, We will help Muḥammad and bestow victory on him again. ﴿Not the least good will your forces be to you even if they were multiplied, for verily Allah is with those who believe﴾.

The people of Madinah and Sham read: "wa anna Allaha" with fatha on the letter alef, i.e. because Allah. It was also said that "wa anna Allaha" is conjoined to "wa anna Allah Muhenu kaidel kafereen".

The rest of reciters read "wa enna" with kasrah under the letter alef considering "wa enna" as a beginning of a new sentence, which opinion is adopted by Abu Ubaid and Abu Hatim because in the recitation of Abdullah it is read "wa Allahu maʿa almu'meneen" translated ("for verily Allah is with those who believe").

(Qur'an 8:20) ﴿Oh ye who believe! Obey Allah and His Messenger, and turn not away from him﴾ i.e.do not turn away from the Messenger going against his orders ﴿when ye hear him speaking﴾ i.e. hear his Do's and Don'ts. Ibn Abbas, may Allah be pleased with him and his father, said: when you hear the Qur'an and its exhortation.

(Qur'an 8:21) ﴿and never be like those who say: we hear﴾ i.e. do not be like the hypocrites and pagans who heard the words revealed by Allah with their ears, and said: We have heard.

﴿but actually they did not listen﴾ i.e. they neither receive the exhortation contained in the Qur'an nor have the benefit of hearing it. In this case, they do not actually hear.

(Qur'an 8:22) ﴿The worst of moving creatures﴾ i.e. the worst moving creatures on earth ﴿in the sight of Allah﴾, Al Akhfash said: every creature that needs food is a moving creature ﴿are the deaf and the dumb﴾ that it is to say, dumb and deaf to the truth; they neither hear nor tell truth. Ibn Zayd said: Their hearts are deaf, dumb and blind! then he recited: ﴿truly it is not the eyes that are blind, but the hearts which are in their breasts﴾

Ibn Abbas and Ikrimah said: They are the Banu Abd al-Dar Ibn Qusay, who used to say, "We are deaf, dumb, and blind to what Muḥammad brought, so we cannot neither hear nor respond to him." They had been the bearers of the banner, but were all killed on the day of Uhud. Only two men of them, Musab ibn Omair and Suwaibit ibn Harmala, survived.

﴿Those who do not understand﴾ i.e. do not understand the matter of Allah's religion.

(Qur'an 8:23) ﴿If Allah had found in them any good﴾ i.e. faithfulness and submission, ﴿He would indeed have made them listen﴾ i.e. He would have bestowed on them good understanding and knowledge about the Qur'an. ﴿and if He had made them listen, they would have turned away﴾ from the Qur'an ﴿and rejected﴾ faith, for Allah knows their nature and judged them to be infidels.

(Qur'an 8:23) ﴿Oh ye who believe, give your response to Allah and His Messenger when He calls you to that which will give you life﴾

Commentators have different opinions as to the meaning of ﴿to that which will give you life﴾. Al-Suddi said: it is faith that revives them after their death, that is, their disbelief. Mujāhid said : It is the truth. Qatadah said: It is this Qur'an in which there is life, trust, salvation, and infallibility in this world and the Hereafter. (Ibn Ishaq said: the phrase ﴿to that which will give you life﴾ refers to fighting and jihad, with which Allah has honored you after you had been humiliated, strengthened you after you had been weak, and prevented you with it from your enemy after you had been subjugated by them). Al-Qutaibi said: ﴿to that which will give you life﴾ is the degree of martyrdom, and he read ﴿Indeed, they are alive receiving sustenance from their Lord﴾ and the Arabic letter "lam" in "lema" translated "to that which" used here to mean "ila" translated "to". Giving response in this Verse means obedience, as supported by:

[1400] (Abu al-Hassan Abd al-Rahman ibn Ibrāhīm ibn Muḥammad al-Naysaburi,said: Abu Othman Amr ibn Abdullah al-Basri, informed us that Muḥammad ibn Abd al-Wahhab told us that Khalid ibn Mukhlid informed us that Muḥammad ibn Jaafar told us saying : Al-Ala ibn Abd al-Rahman told me on the authority of his father on the authority of ʾAbū Hurayrah, may Allah be pleased with him who said: The Messenger of Allah (PBUH) passed by Ubai ibn Ka'b while he was standing in prayer, and he called h+im: ((Come, Ubai)), so Ubai hastened in his prayer, then came to the Messenger of Allah (PBUH) who asked him: What prevented you, Ubai, from answering me when I called you? Didn't Allah say: ﴿Oh ye who believe! give your response to Allah and His Messenger when He calls you to that which will give you life﴾ and Ubai replied: O Messenger of Allah, certainly you will not call me but I immediately answer you even if I am in prayer, then the Messenger said: **(Would you like me to teach you a Surah that the like of it was neither revealed in the Torah, the Injeel, the Psalms, nor in the Qur'an ?)** Ubai said:

Yes, O Messenger of Allah. The Messenger replied: **(Do not go out from the door of the mosque until you know it)** while he was stepping towards the door of the mosque intending to leave. When he reached the door, Ubai said: what is that Surah, O Messenger of Allah? He stopped and replied: ((Yes, what do you recite in your prayer?)) and Ubai recited the mother of the Qur'an. The Messenger of Allah (PBUH) said: **(By the One in Whose Hand is my soul, it was neither revealed in the Torah, the Injeel, the Psalms, nor in the Qur'an the like of it, and it is the seven repeated Verses that Allah gave me).** (1)

﴿and know that Allah comes in between a man and his heart﴾

Saeed ibn Jubayr said: the meaning is that Allah prevents an obstinate disbeliever from believing, and prevents a true believer from abandoning his religion. Ibn Abbas and Ad-Dahhak said: it means that Allah prevents an infidel from obeying him, and a believer from disobeying.

Mujāhid said : He intervenes between a man and his heart, so he neither knows nor understands what he is doing. Khusaif narrated on his authority that he said: He prevents the heart of a disbeliever from intending to do

(1) **[1400]The assessment of the reliability of the chain of transmitters**

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- This is a hadith of good saheeh.
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- Ibn Hajar Fatḥ al-Bārī (The Creator's Blessings)Fatḥ al-Bārī (The Creator's Blessings) 8/157 stated that the story occurred to Abu ibn Ka'b and Abu Sa'id ibn al-Mu'alla and that this is what is required because of the different output of the two hadiths and their different context.

good deeds. Al-Suddi said: Allah intervenes between a man and his heart, so he can neither believe nor disbelieve except with His will. Qatadah said: The meaning is that He is close to his heart, and nothing is hidden from Him, whether revealed or concealed. The implied meaning is the same as in ﴿for we are closer to him than his jugular vein﴾. It was said: when the people were called to fight in that weak state, they thought ill, and their chests were stirred, so it was said to them: Fight in the cause of Allah, and know that Allah intervenes between a man and what is in his heart, so He replaces fear with security, and cowardice with boldness. It was further said: Allah intervenes between a man and his intension, for Man proposes, but Allah disposes.

Al-Hasan recited: "bayna almarri" translated "between a man ...." with stressing the Arabic Letter "ra'a" without hamza. Al-Zuhri recited: "bayna almurʾ" with damma on the Letter "meem" but pronounced hamza (ء). The two recitations are correct in language. ﴿and to Him you will be gathered﴾ so that He will reward you for your deeds. Anas ibn Malik, may Allah be pleased with him, said: The Messenger of Allah (PBUH) used to frequently say: O turner of hearts, make my heart firm on your religion, so we said: O Messenger of Allah, we believe in you, then do you fear for us? He said: **(Verily, the hearts of sons of Ādam is between two of the fingers of the Most Merciful, turning it as He wills; if He so wills, He shall fix it, and if so wills, He will deviate it)** [1] (the word fingers as used here refers to the good effects of the omnipotence of the Almighty who is the Lord of the worlds, and such thing is not to be likened

(1) **The assessment of the reliability of the chain of transmitters:**
- True, Tirmidhi brought it out the door of what it says that the hearts...
- (2140), he said:
- This is a verified Hadith, and was corrected by Al-Albani in Ṣaḥīḥ ẓilāl al-jannah (the Sound Traditions on the Penumbras of Paradise)1/101 (225).

The authentication of Hadith
- It was verified by al-Bukhari in ((Al-Adab Al-Mufraid)) 1/237, and Ahmad in ((Al-Musnad)) 3/112 (6610), and Al-Tabarani in Al-Jāmiʿ Al-Kabīr (The Major Collection)1/261 (759), and Al-Hakim in Al-Mustadrak (The Completion) 1/707, and verified by Muslim from the narration of Abdullah ibn Amr (may Allah be pleased with him), Kitab Al-Qadr, Chapter on the changing nature of hearts (2654).

to that of the human beings. Hence, the phrase between two fingers means between two powers of the Lord, whereby He fixes and deviates hearts).

The poet said:

praying, praising, giving a beggar, a kin takes from you, and a finger

The Arabic isbaʿ, translated finger means good token.

Another poet said :

man yajʿalu Allaha ʿalayhi isbaʿan

filkhayri ʻaw fish-shari yalqahu maʿan

Which is translated as:

Whoever God chooses to single out,

In good or bad, they shall not doubt,

His fate is sealed, there's no way out

The word isbaʿan used in Arabic to refers to kingdom. The meaning of the hadeeth is then between two kingdoms of Him; namely, fixing and deviation, and guidance and abandonment. (1) The poet said :

(1) - Caution: This citation and digression from the workbook in the interpretation of the meaning of (between two fingers) in the Ash'ari way in
- Interpretation, as for the position of the predecessors in such texts that they prove them as they came, without interpretation or analogy, Ibn Qutayba has detailed in ((different interpretation of hadith)) (p. 195) in response to some of these sayings reported by the classifier, where he said:
- We say that this hadeeth is saheeh, and that what they went to in interpreting the finger is not similar to the hadith, because peace be upon him said in his supplication:
- ((O Changer of the Hearts! Strengthen my heart upon Your Religion)).
- One of his wives asked: Or are you afraid, O Messenger of Allah, for yourself?
- He said: ((The heart of the believer is between two fingers of God Almighty)).
- If their heart is between two of the blessings of Allah, the Almighty, then it is preserved by those two blessings, then for whatever he called for confirmation, and I did not protest against the woman who said:
- Why are you afraid for yourself?
- Confirming her statement, he should not have been afraid if the heart was guarded by two graces.
- If He says to us:

haddathta nafsaka bilwafa'i walam takun lilghadr khayinat mughil al'iisbie)

Which is translated as:

You've filled your heart with loyalty and trust

And treachery's a trait you firmly bust.

(Qur'an 8:25) ﴿and fear the trial﴾ i.e. testing and affliction befalling you. Ibn Zayd said: Fitnah (trial) is misguidance. ﴿which affects not in particular those of you who do wrong﴾. There are different opinions as to the parsing of the Arabic word "la tuṣeebanna" translated ﴿which affects not ….﴾. The people of Basra said: "la tuṣeebanna" is not a reply, but it is a prohibition after a prohibition, for if it had been a result the letter "noon" would not have been added. The people of Kufa said: Allah commanded and then prohibited them, and there is a part of the penalty, even if it is a prohibition, as in ﴿O ants, get into your habitations, lest Solomon and his hosts crush you …..﴾ where there is a command and a prohibition. There is an implied penalty: and beware of the trial that if you do not fear, it will befall you. Al-Kisa'i said: The letter "noon" occurred in the word of penalty, i.e. "la tuṣeebanna" then they were warned. Likewise, if you say to somebody "kum la aghḍab alayk" (Stand up so I will not be angry with you), then the letter "noon" is not added to aghḍab because it is a pure penalty. Al-Farra' said: It is a penalty in which there is a part of the prohibition, as you say: "inzil aniddabbati la taṭrahk (also la taṭrahannak)" (Get off the beast, so it won't throw you down). In the foregoing example, la

- What finger do you have here?
- Tell us: It is like saying in the other hadith:
- ((He carries the earth on a finger)) and also ((on two fingers)) and it is not permissible for the finger to be here a blessing, and as the Almighty says:
- " No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him!" [67 From Surah: Az-zumur.
- And it is not permissible, and we do not say a finger like our fingers, nor a hand like ours, nor a fist like our fists, because everything of it is Almighty and does not resemble anything of us.

taṭrahk or la taṭrahannak is the result of the command in the wording of the prohibition, which means If you come down off it, it will not throw you down). Ibn Abbas, may Allah be pleased with him and his father, said: This Verse was specially revealed about the companions of the Prophet (PBUH), and he said: The Almighty commanded the believers not to admit evil among themselves, so as not for Allah to afflict them all with torment.

Al-Hassan said: It was revealed about ʿAliyy, Ammar, Talha, and Al-Zubayr, may Allah be pleased with them. Al-Zubayr said: We would read this Verse ﴿and fear the trial which affects not in particular those of you who do wrong﴾ for a time, and we had not known the people about whom it was revealed until suddenly we found out that it was about us. We left behind until that Fitnah (trial) affected only us. Al-Suddi said: This Verse was revealed about the people of Badr in particular, and the trial affected them later on the Day of the Camel, when they fought among themselves. Abdullah ibn Masoud, may Allah be pleased with him, said, "There is none of you but exposed to a trial. Allah says: ﴿Your riches and your children may be but a trial﴾. So if any of you seeks refuge, let him seek Allah's protection from the misguiding trials.

[1401] Ibn Hamardan informed us that Ibn Yusuf informed us that Ibn Yazid told us and said: Hisham ibn Ubaid Allah told us Abu Umayyah told us on the authority of Abdullah ibn Lahi'ah on the authority of Yazid ibn Abi Habib, on the authority of whom he mentioned on the authority of Hudhaifah ibn Al-Yaman, may Allah be pleased with him, he said: The Messenger of Allah (PBUH) said: **(There will be among some of my companions such things that Allah will forgive for them for the sake of their being in company with me, in which some people follow them thereafter, and on account of which Allah will admit them to the Fire)** [(1)].

(1) **[1401]The assessment of the reliability of the chain of transmitters:**
- In him is the one whom I did not find and the son of Lahia is weak.
- There are other but weak ways to talk, which was judged by al-Busairi in Itḥāf al-khayrah al-Mahrah (the bestowing of the good and proficient) 7/338, who said:
- Weak, because of the weakness of Ibn Lahia, and was judged by Shuaib Al-Arnaout in his commentary on the hadith in Siyar Aʿlām al-nubalā' (on the Biographies of Noble Figures)9/95, and verified by Al-Tabarani in al-Muʿjam al-Awsaṭ (the

[1402] With his chain of transmission on the authority of Hisham, Jarir told us on the authority of Yaḥīā ibn Ubaid Allah on the authority of his father on the authority of ʾAbū Hurayrah, may Allah be pleased with him, who said: The Messenger of Allah (PBUH) said: **(The Hour will not come until a dark, blind trial (Fitnah) comes. The one lying in it is better than the one sitting, the one sitting in it is better than the one standing, the one standing in it is better than the one walking, and the one walking in it is better than the one running).** A man from among the companions of the Messenger of Allah (PBUH) said: O Messenger of Allah, what should I do if it catches me while I am running? The Messenger replied: **(then walk).** The man asked again: what if it catches me while I am standing? The Messenger said: "then sit." The man asked once more: What if it catches me while I'm sitting? The Messenger replied: **(then do like this with your hand** – putting his hands to his body - **so that you will be the servant of Allah while you are oppressed not oppressor).** [1]

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medium lexicon)3/300.

- Al-Haythami said in Majmaʿ Az-Zawāʾid (The Collection of the Additions) 7/233:
- In it, Ibrahim ibn Abi al-Fayyadh said, ibn yunus said: It was narrated on the account of Ashhab by anonymous narrators, I said: This is from what he narrated from Ashhab.
- Verified by Ibn Asaker in Tārīkh Dimashq (the History of Damascus)from Ali may Allah be pleased with him briefly, and the ruling of Al-Manawi in al-Taysīr bi-sharḥ al-Jāmiʿ al-Ṣaghīr (The Simplifiyer on the commentator of the Minor Collector)1/455 on the support of weakness.

The authentication of Hadith

- It was verified by al-Tabarani in al-Muʿjam al-Awsaṭ (the medium lexicon)3/300, Abu Na'im in ((Tareekh Asbahan)) 2/125, Al-Dhahabi in Siyar Aʿlām al-nubalā' (on the Biographies of Noble Figures)by Al-Dhahabi 9/95, and Ibn Hajar Al-Asqalani in al-maṭālib al-ʿĀlīyah (on the High Demands)4/336, all of them by Ibn Lahia, towards him.
- It was narrated by Ibn Asaker in Tārīkh Dimashq (the History of Damascus)54/413 from Muhammad ibn al-Hanafiya from his father (may Allah be pleased with him) briefly.

(1) **[1402]The assessment of the reliability of the chain of transmitters**

- Very weak, in which Yahya ibn Ubayd Allah is forsaken, and whereasHisham ibn Ubayd Allah, it was labeled as weak by Ibn Habban.

The authentication of Hadith:

- Al-Bukhari verified it briefly on the virtues.
- Chapter on Signs of Prophethood in Islam (3601), and on Fitna:

[1403] With his chain of transmission on the authority of Jarir on the authority of Yazid ibn Abi Ziyad on the authority of (Yazid ibn) al-Aṣamm, on the authority of Hudhayfah, may Allah be pleased with him, who said: Tribulations have come to you like the pieces of the dark night, in which every brave hero, every rider, and every eloquent orator will perish. (1) ﴿and know that Allah is severe in punishment﴾.

(Qur'an 8:26) ﴿and call to mind﴾ O community of immigrants ﴿when you were a small band﴾ i.e. in number ﴿deemed weak through the land﴾ i.e. the land of Makkah in the power of Islam, ﴿fearing that men﴾ i.e. the infidels of

- Chapter: There will be a Fitnah during which the sitting person is better than the standing(person) is better than the walking, and the walking(person) is better than the running. (7081) and (7082), and a Muslim in the fitna:
- Chapter: The descent of temptation as the sites of the country (2886), from Abu Hurayrah raised it with the words:
- There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it.WhereasWhereas

(1) **[1403]The assessment of the reliability of the chain of transmitters**

- Weak, in which Hisham ibn Ubayd Allah was preceded by his biography and the saying of Ibn Habban: It is not invoked, and whereasYazid ibn Abi Ziyad was also translated and Ibn Hajar said about him:
- He was weak and changed, he became indoctrinated, and he was a Shiite.

The authentication of Hadith

- It was narrated by Ibn Abi Shaybah in ((Musannaf)) 14/13 hadith (38121) from Muhammad ibn Fadil by him, and by al-Hakim in Al-Mustadrak (The Completion) 4/574 in detailfrom Hudhaifah, and he said:
- The ʾIsnād "Chain of Narration" is correct and they did not take it out, and Al-Dhahabi agreed.
- And the passenger position:
- The one who accelerates in the strife in which the seeker is said: awda'a arrakibu iada'an
- Al khatibul musqa'a(the eloquent preacher: He who does not tremble and does not stutter in his words, wants the preacher who calls for sedition and its origin is from the cold, which is to raise the voice and follow it.
- See: ((Gharib al-Hadith)) by al-Khattabi 2/499.

Makkah, but Wahb said: the Persian and the Romans, ﴿might despoil and kidnap you﴾ i.e. take you away, ﴿but He provided a safe asylum for you﴾ to Madinah, ﴿strengthened you with His aid﴾ on the day of Badr when He supported you with Al Ansar and provided you with the angels, ﴿and gave you good things for sustenance﴾ that is, the spoils which He made lawful for you, that have never been lawful to any one before you ﴿that you might be grateful﴾.

Qatada said: This area of the Arabs has been the most humiliated of the people, the most wretched in life, the most hungry of all the stomachs, the most stripped of skins, and the most evident in error. If any of them lived, he would live wretched, and if any dies, would be enmeshed in the Fire. They have dwelling on the two hard rocks; Persia and Rome. They are eaten but not eat, and in their country, there is nothing they may be envied for. We swear by Allah that we do not know (there was a tribe of all the people on earth at that time who were worse than them, until Allah bestowed Islam on the people, and empowered them with it) in the country, and expanded with it in sustenance, and made you kings to rule people. With Islam Allah gave what you saw. Be thankful for His blessings, for your Lord is gracious and loves to be thanked, and the people of gratitude are given more form the Almighty.

(Qur'an 8:27) ﴿O ye who believe! Betray not the trust of Allah and the Messenger ….﴾

Ata'a ibn Abi Rabah said: Jabir ibn Abdullah, may Allah be pleased with him, told me that Abu Sufyan left Makkah, and Gabriel, peace be upon him, came to the Prophet (PBUH) and said: Abu Sufyan is in such and such a place. The Prophet (PBUH) said to his companions: **(Abu Sufyan is in such and such a place, so go out to him but conceal the secret)** Ata'a said: So a hypocrite man wrote to him that Muḥammad intends to attack you, so beware. Then Allah revealed this Verse. [1] Al-Suddi said: Those around the Prophet (PBUH) used

(1) **The assessment of the reliability of the chain of transmitters:**
- Extremely weak
- Ahmad Shakir said in the Marginal Gloss of Jāmiʿ Al-Bayān (The Collection of the Interpretations) written by Aṭ-Ṭabarī 13/480, he said: There is Muhammad al-

to hear things from him, then spread them until they reached the pagans.

Al-Zuhri and Al-Kalbi said: This Verse was revealed in Abu Lubaba Al-Ansari, may Allah be pleased with him, belonging to Bani Awf ibn Malik, when the Messenger of Allah (PBUH) besieged the Jews of Banu Qurayza for twenty-one nights. So they asked the Messenger of Allah for amicable settlement on the same conditions of amicable settlement with their brothers from the Banu al-Nadir, to allow them go to their brothers to Adhra'at and Jericho from the land of Al-Sham, so the Messenger of Allah (PBUH) refused to respond to their request unless they ibnd themselves to the decision of Saad ibn Muadh, but they refused and said: send Abu Lubaba ibn Abdul-Mundhir to us, who was their advisor, because his family, money and children were under their care, so the Messenger of Allah (PBUH) sent him and he came to them and they asked him: O Abu Lubaba, What do you think of Saad ibn Muadh decision, shall we submit ourselves to it? Then Abu Lubaba pointed with his hand to his throat to signify slaughter, so do not do it.

Abu Lubaba said: I wear by Allah, no sooner my feet moved from their place than I knew that I had betrayed Allah and His Messenger, so Allah revealed ﴿O ye who believe! Betray not the trust of Allah and the Messenger ….﴾. When this Verse was revealed, he tied himself to a post in the mosque and said: I swear by Allah that I will not taste any food or drink until I die or Allah accept my repentance, so he stayed for seven days during which he did not taste food or drink until he fell unconscious, then Allah accepted his repentance, and he was told: O Abu Lubabah, now you have your repentance accepted. He said: No I swear by Allah, I will not free myself until the Messenger of Allah (PBUH) is the

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Muharram in it, and this is very weak news, because of the weakness of Muhammad al-Muharram, and he is left to the hadith.

The authentication of Hadith

- Ibn Kathir mentioned the news in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)7/56, and then he said:
- This hadith is very strange, and in its sanad and context it was considered, and it was narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)9/221.

one who freed me. The Messenger then came and untied him with his hand, then Abu Lubabah said: for my repentace to be complete, I must leave the house of my people in which I have sinned, and that I be taken away from my money, the Prophet (PBUH) said: **(You will be rewarded with one third if you give it in charity).** [1] Al-Mughirah ibn Shu'bah, may Allah be pleased with him, said: This verse was revealed about the killing of Othman ibn Affan, may Allah be pleased with him. Muḥammad ibn Ishaq said: The meaning of the Verse is: Do not reveal to him the true things that He may be pleased with, then you go against Him in secret and obey someone else. Ibn Abbas, may Allah be pleased with him and his father, said: Do not betray Allah by abandoning his obligations, and the Messenger by abandoning his Sunnahs. ﴿nor misappropriate your trusts﴾ Al-Suddi said: If they betrayed Allah and the Messenger, in this case they betrayed their trusts. According to this interpretation, the word "wa takhunu" is in the accusative based on that it is the result of the negative command (as the Arab use the letter "waw" to make the result of the negative command in the accusative), and also they make it so with the letter fa'a. It was said: It is in the accusative, being an adverb, as is the case in the following Arabic verse of poetry :

la tanha ʿan khuluqin wataʾtya mithlahu

ʿarun ʿalayka ʻiidha faʿalta ʿazīmu

(1) - Verified by al-Waqidi in al-Mughāzī (on the Military Expeditions)2/506 from al-Sa'ib ibn Abi Lababa and Muammar from al-Zuhri, and verified by a party of it al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)9/221 from al-Zuhri, which is a true narration to al-Zuhri but it is unfounded, and from Abdullah ibn Abi Qatada, and verified by al-Bayhaqi in Dalāʾil al-Nubūwah (Reflecting on the Signs of Prophecy) 5/270 The narration is lengthy from al-Zuhri, and from Musa ibn Uqba, and from Ibn Ishaq, and al-Haythami said in Majmaʿ Az-Zawāʾid (The Collection of the Additions)6/136:

- It was narrated from the hadith of ʻAisha (may Allah be pleased with her) from the story of Abu Lubaba in a long hadith:
- It was narrated by Ahmad and whereas Muhammad ibn ʻAmr ibn ʻAlqama, who is a good hadith and the rest of its narrators are authenticated, and al-Albani has improved the hadith of ʻAisha (may Allah be pleased with her) in Silsilat al-aḥādīth al-ṣaḥīḥah (the Chain of Authenticated Hadiths)1/103.

translated as follows:

Turn not away from good deeds to commit,

Shameful ye if ye do and quit.

Al-Akhfash said: the word is conjoined to the negative command before it, implied as: Betray not your trusts. And Mujāhid recited: (amanatekum) (trust) in the singular form. "Trusts" may be of various kinds; Ibn Abbas said: the word refers to the obligations imposed by Allah to be performed secretly away from the eyes of people, and the deeds that Allah entrusted to His servants, he orders them not to omit any of such deeds. Ibn Zayd said: "trusts" here refers to the religion. These hypocrites were entrusted by Allah to establish His religion, but they betrayed it, when they showed faith and concealed infidelity. Qatada said: Know that it is Allah's religion, so observe the duties, obligations, and limits entrusted to you by Allah. Whoever has a trust, he should render it back to the one who entrusted it to him.﴿knowingly﴾.

(Qur'an 8:28) ﴿and know ye that your possessions and progeny﴾ which are with Bani Qurayza ﴿are but a trial, and that it is Allah with whom lies your highest reward﴾

(Qur'an 8:29) ﴿O ye who believe, if ye fear Allah﴾ by obeying Him and abandoning His disobedience and avoiding betraying Him ﴿He will make for you a criterion﴾ Mujāhid said : A way out in this world and the Hereafter. Muqātil ibn Hayyan said: A way out in religion from suspicions. Ikrimah said: It is salvation. Al-Dahhak said: explanation.Muqātil said: outlet. Al-Kalbi said: victory. Ibn Ishaq said: separation between truth and falsehood, by which Allah reveals your truth, and suppresses falsehood of those who oppose you. Ibn Zayd said: criterion distinguishing - in their hearts - truth from falsehood so that they know and be guided by it. alfurqān is a noun rhymed with arrujhan and annuqsan. You may say in Arabic farraqtu bayna ashay wa ashay, ufarreq baynahuma farqan wa furqanan wa furooqan. ﴿and remove your evil deeds for you﴾ blot out your past sins for you ﴿and forgive you, for Allah is the Lord of great bounty﴾.

(Qur'an 8:30) ﴿Remember how the unbelievers plotted against thee...﴾

This Verse is conjoined to ﴿and call to mind when you were a small band﴾, ﴿remember how the unbelievers plotted against thee...﴾ and ﴿ remember how they said O Allah﴾ from Verse 32 of the current Sura, for this Sura was revealed in Medinah, and their saying and plotting took place in Makkah, but Allah referred to them in Medinah. An example of this is ﴿ if you help not the Prophet (it is no matter), for Allah did indeed help him﴾.

According to Ibn Abbas and other commentators, the plot referred to here was concocted by the Quraysh when the Ansar converted to Islam, and Quraysh knew that the matter of the Messenger of Allah (PBUH) is great. A company of their elder and notable men convened in Dar Annadwa to confer on the matter of the Messenger. Their leaders were Utbah and Shaybah, the two sons of Rabi'ah, Abu Jahl, Abu Sufyan, Tua'imah ibn Adi, Al-Nadr ibn Al-Harith, Abu Al-Bakhtari ibn Hisham, Zam'ah ibn Al-Aswad, Hakim ibn Hizam, Nubaiha and Munabbeha, the two sons of Al-Hajjaj, and Umayyah Ibn Khalaf. They were intercepted by Iblis in the image of an old man. When they saw him, they asked: who are you ? He said: I am a sheikh from Najd. I have heard of your convention, so I came to attend, and I am ready to give any opinion or advice you need from me. Then they said: come in ! and he did. Abu al-Bakhtari said: As for me, I think that you should take Muḥammad and lock him in a house, tighten his ties and block the door of the house save a small hole through which you can drop him his food and drink, and wait until he perishes as the poets before him; Zuhair and al-Nabiga perished, and he is like one of them. So the enemy of Allah, Iblis, the Najdi old man shouted and said: What a despicable opinion of yours ! You plot against a man who has a good bond among you, and those around you have heard that you are intending to imprison him, so his followers are about to rise up against you, and fight you in defense of him until they take him (from your hands) and save him. Then, they said: The sheikh has spoken the truth.

Hisham ibn Amr, from Bani Amer ibn Luay, said: As for me, I think that you carry him on a camel, and take him away from among you, so that what

he did will not harm you, and once he falls away from you, you will be relieved (and we are carefree, and we amend our affairs restore our affinity we used to have among us), and his matter was in some people other than you.

Iblis said: What a bad opinion of yours! You turn to a man who has corrupted your fools, to take him out to others, so he will corrupt them as he corrupted you. Did you not see the sweetness of his words, the softness of his tongue, and the captivating words of him that attract the hearts? I swear by Allah, if you did, and the Arabs would come together to support him, then he would come to you and expel you from your lands, and kill your nobles. They said: Indeed, the sheikh has spoken the truth.

Abu Jahl said: Indeed, I will certainly advise you of one thing that nothing else is better than it. I see that you take from every tribe of the Quraysh a middle boy, then give each one of them a sharp sword, then they will stab him all in one time. If they killed him, his blood would disperse in all the tribes, and I do not think this neighborhood of Banu Hashim to be strong enough to fight the whole of Quraysh. In this case, they will accept the reasonable settlement, hence, the Quraysh will pay his blood money and we will be relieved. At this point: Iblis said: This guy told the truth! The best opinion is only his and no other opinions!

Having heard Abu Jahl opinion and unanimously agreed to it, they dispersed and left. Gabriel, peace be upon him, came to the Prophet (PBUH) and informed him of the plot, and ordered him not to sleep in his bed in which he used to sleep. Then Allah permitted him to leave Medinah, and the Messenger in turn asked ʿAliyy ibn Abi Talib, May Allah be pleased with him, to sleep in his bed and he did. He said to him: Cover yourself with my mantle, for nothing you dislike from them will hurt you.

Then the Prophet (PBUH) came out and took a handful of dust, and Allah diverted their sight from him, and he started to saw the dust on their heads, while reciting from ﴿We have put yokes round their necks﴾ to ﴿so that they cannot see﴾ and he went to the cave of Thor, and entered it along with Abu

Bakr. He left ʿAliyy in Makkah so as to render back the deposits entrusted to him for his honesty and trustworthiness. The pagans stayed during the whole night guarding ʿAliyy (may Allah be pleased with him) while he was in the bed of the Messenger of Allah (PBUH). They thought that he was the Prophet (PBUH), but in the morning, they stepped towards him and were surprised that he was ʿAliyy. Allah thwarted their plot; there was no one of them but has dust sawn on his head. They asked ʿAliyy: where is your companion? He replied: I do not know. Then, they sought after him and sent some persons to search for him. When they reached the mountain, they passed by the cave and saw at its door a spider's web, and said "If he entered here, the spider's web would not have been at his door". He stayed there for three days, then came to Medinah, which is the intended meaning of ﴿Remember how the unbelievers plotted against thee...﴾ ﴿to keep you in bonds﴾ (1) Ibn Abbas (may Allah be pleased with him and his father) and Mujāhid, Muqsem, and As-Suddi said: to tie you up. Qatada said: to ibnd you firmly. Ataa and Abdullah ibn Kathir said: to imprison you. Aban ibn Taghlib and Abu Hatim said: to thoroughly smite and hurt you, and he chanted the following verse of poetry :

faqultu wayhaka mādhā fi sahīfatikum qālu alkhalīfata amsā muthbataan waji ʿan

(1) - Verified by Ibn Hisham in al-Sīrah al-Nabawīyah (the Prophet's Biography)
- 1/480 from Ibn Ishaq, with his ʾIsnād "Chain of Narration" from ʻAbdullah ibn ʻAbbas (may Allah be pleased with them), and the report of the news and there is a slight difference from what was mentioned in the Musannaf, Ahmad Shakir said in a marginal gloss Jāmiʿ Al-Bayān (The Collection of the Interpretations)by al-Tabari 13/495:
- What he objected to this news is that the verse of Surat At-Tur, a Meccan verse, was revealed long before the Hijra, and Ibn Ishaq's context for the verse after the news, gives the illusion that it was revealed on the night of the Hijra, or after the Hijra, and this is hardly true.
- Ahmad Shakir means verse (30) of Surat At-Tur saying: " Or do they say:- "A Poet! we await for him some calamity (hatched) by Time!"
- and Ibn Ishaq stated that it was revealed after that incident, as in the context of the story when Ibn Hisham Jāmiʿ Al-Bayān (The Collection of the Interpretations) by al-Tabari and was not mentioned by the classifier in the story he said.

which means (I said "woe to you! What is in your record? They said "The caliph has become tied up "muthbataan" and hurt)

It was also said: Its meaning is to bewitch you. Ibn Juraij narrated, on the authority of Ataa on the authority of Ubaid ibn Omair on the authority of Al Muttalib ibn Abi Wada'a (may Allah be pleased with him) that Abu Talib said to the Messenger of Allah (PBUH) : Do you know what your people are conspiring against you? He replied: **(Yes, they want to bewitch me, kill me, or expel me)** He said: Who told you that? He said: **(My Lord!)** He said: What a good Lord is your Lord! Act kindly to him! The Messenger of Allah (PBUH) said: **(Is it me who act kindly to Him?! No. It is He who will be merciful and generous to me).** [1] Ibrāhīm an-Nakha'i read leyubayyetuka translated (to

(1) **The assessment of the reliability of the chain of transmitters:** It is weak to deceive Ibn Jurayj and he has narrated by the word ʿAn (on the authority of)d him, and the hadith has a second way, it was verified by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)9/227 he said: Al-Qasim told us, Hussein told us, Hajjaj told me, Ibn Jurej said, Ata said.
- Ibn Jurej said: Ata' said that it does not negate fraud, as al-Hafiz Ibn Hajar reported in Tahdhīb At-Tahdhīb (abridging the Abridgment)(6-359) from Ja'far ibn 'Abd al-Wahid from Yahya ibn Sa'id, if Ibn Jurayj said:
- Tell me, it is hearing, and if he says:
- Tell me it is reading, and if he says:
- He said, it is like the wind.
- The hadith has a third way according to Ibn Abi Hatim in his interpretation, where Ibn Jurayj stated that hearing from 'Ata', Ibn Jurayj said: Ataa told me about Obaid ibn Omair that Abu Talib...
- He mentioned it, but this account is unfounded.
- Ibn Kathir reported this narration in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)7/59 and said:
- Abu Talib mentioned this very strange, even denied, because this verse is civil, and then this story and the meeting of the Quraish on this agreement and consultation on proof, denial or killing, but it was the night of emigration, and that was about three years after the death of Abu Talib when they were able to do it and dared him after the death of his uncle Abu Talib, who was surrounded by him and supported him and carried out his burdens.
- It was verified by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)9/227, and by Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran) 5/1688.

make you stay at home) as derived from the noun albayat. ﴿or kill you or get you out (of thy home). They plot and plan and Allah too plans﴾, Al-Hasan said: They say, and Allah too says, and Ad-Dahhak said: and they do and Allah too does ﴿but the best of planners is Allah﴾ as He rescued you from them and destroyed them.

(Qur'an 8:31) ﴿When our Verses are rehearsed to them, they say...﴾

The reference here is to Al-Nadr ibn Al-Harith ﴿we have heard this before. If we wished, we could have said words like these…﴾ because as a merchant he used to travel to Persia and Al-Hira, where he heard the rhyme of its people, and their telling the news of the non-Arabs and other nations. He also used to pass by the Jews and Christians where he saw them reciting the Torah and the Gospel, kneeling and prostrating. When he returned to Makkah, he found Muḥammad reciting the Qur'an and praying. Al-Nadr said: We have heard. If we wished, we could have said words like these… ﴿these are nothing but tales of the ancient﴾ i.e. the news and names of the past nations. Al-Suddi said: the rhymes of the people Al-Hira. The Arabic word asaṭeer (tales) is the plural of plural, and it is derived from saṭartu (wrote). The singular form of the verb is asaṭeer is saṭr pluralized as asṭaran and suṭuran pluraized as asaṭer and asaṭeer. It is also said that the singular of asaṭeer is usṭuratan and asṭaran and the plural of the few is asṭur.

(Qur'an 8:32) ﴿Remember how they said O Allah...﴾

This Verse too was revealed about Al-Nadr ibn Al-Harith ibn Alqama ibn Kilda from Bani Abdel Dar. Ibn Abbas (may Allah be pleased with him and his father) said: When the Messenger of Allah (PBUH) narrated the affairs of the past centuries, An-Nadr said: If I wished, I could have said words like these. This is nothing but what the ancients wrote in their books. Othman ibn Mazoon (may Allah be pleased with him) said: Fear Allah, for Muḥammad is telling the truth. He said: I say the truth. Uthman (may Allah be pleased with him) said: Muḥammad says: There is no god but Allah. He said: I too say "there is no god but Allah, but these are the daughters of Allah,

referring to "the idols", then he said: ﴿Oh Allah﴾ ﴿if these﴾ i.e. these words said by Muḥammad ﴿are indeed the truth from Thee﴾ this phrase is a basic, affirmative, and relative part of the complete meaning, an affirmation. The word alhaqqa is in the accusative case as it is the predicate of the verb kana ﴿rain down on us a shower of stones from the sky﴾ as you showered on the the people of Lot. Abu Ubaidah said: the word amter is suitable for athab (torment) and matar is suitable for rahma (mercy). ﴿or send us a painful torment﴾ i.e. some of the torment you sent on the nations before us. About him was revealed also ﴿A questioner asked about torment to befall﴾

Ataa said: It was revealed in An-Nadr ten and a few verses of the Holy Book of Allah, and he was caught by the torment he asked on the day of Badr.

Saeed ibn Jubayr said: On the day of Badr, the Messenger of Allah (PBUH) killed three prisoners of the Quraysh; namely, Al-Mat'am ibn Uday, Uqbah ibn Abi Muait, and Al-Nadr ibn Al-Harith. Al-Nadr had been a prisoner of Miqdad (so when the Prophet ordered that Al Nadr be killed) Al Miqdad said: My prisoner, O Messenger of Allah! The Messenger of Allah (PBUH) said: **(He used to say about the Book of Allah whatever he says!)** Al-Miqdad said: My prisoner, O Messenger of Allah! He repeated it for the third time. Now, the Messenger of Alah (PBUH) supplicated the Almighty: **(Oh Allah, enrich Miqdad off your bounty!)** [1] Al Miqdad then said: This is what I wanted.

(Qur'an 8:33) ﴿but Allah was not going to torment them while you were among them...﴾

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(1) **The assessment of the reliability of the chain of transmitters:**
- Weak to send.

The authentication of Hadith
- It was verified by Ibn Asaker in Tārīkh Dimashq (the History of Damascus)60/167 and whereasthe increase of the saying of Miqdad:
- That's what I wanted.
- Al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)9/231, Ibn Zanjwayh in al-amwāl (monetary traditions)1/442 and Abu Dawood in al-Marāsīl (On the hadith collection of Abi Dawud al-Sijistani)1/371, without this addition, all of them narrated from Sa'id ibn Jubayr unfoundedunfounded in the likeness.

Commentators differed as to the meaning of this Verse. Muḥammad ibn Ishaq ibn Yasar said "It is a reported speech of the infidels, and it is related to the first Verse, that is because the infidels used to say: we swear by Allah that He will not torture us while we ask forgiveness, and He does not torture a nation having their Prophet among them, and these are their actual words, and the Messenger of Allah Among them, so the Almighty said to His Prophet (PBUH) showing to him their ignorance, deceit, and asking for torment to be sent on themselves as it is clear from ﴿Remember how they said Oh Allah if these are indeed the truth from Thee …﴾ and ﴿but Allah was not going to torment them while you were among them...﴾. ﴿nor was He going to send torment them while they could ask for forgiveness﴾, but Allah replied as He said:

(Qur'an 8:34) ﴿but what pleas have they that Allah will not torment them …﴾ even if you are among them, and if they are asking forgiveness, ﴿when they keep out men from the Sacred Mosque﴾. Other commentators said: These are words Allah initiated speaking about himself with, but they differed as to their interpretation. Ibn Abza, Abu Malek, and Al Dahhak interpreted them as that "Allah was not going to torment them while you are among them" was revealed in Makkah, then the Prophet went out from among them, and very few Muslims remained asking forgiveness.

Then it was revealed after he went out when those people asked forgiveness with it ﴿nor was He going to torment them while they could ask for forgiveness﴾. Later, the very few Muslims who were asking forgiveness went out from among the infidels on whom the torment was sent, and Allah permitted the Muslims to fight for the conquest of Makkah, and that was the torment they were threatened with. Ibn Abbas (may Allah be pleased with him and his father) said: No village was tormented until the Prophet and those who believed came out to the place where he was ordered to go as Allah said ﴿but Allah was not going to torment them while you were among them nor was He going to torment them while they could ask for forgiveness﴾ i.e. the Muslims, but when they went out Allah said ﴿but what pleas have they that Allah will not torment them …﴾ and He tormented them on the day of Badr.

Some of the commentators said: seeking forgiveness is meant here to be by the pagans, and accordingly the meaning is that Allah was not going to torment those pagans while you are among them and so long as they ask for forgiveness, because they used to circumambulate the Sacred House and say Labayk Labayk, there is no partner but only one partner who is under your possession along with whatever belongs to him, and they said: forgive us forgive us, as narrated by Abi Zumayl on the authority of Ibn Abbas (may Allah be pleased with him).

Abu Ma'shar narrated on the authority of Yazid ibn Roman and Muḥammad ibn Qais who said: Quraysh said to one another: Muḥammad is the only man among us who has been honored by Allah ﴿Oh Allah if these (the words he says) are indeed the truth from Thee, rain down on us a shower of stones from the sky …﴾. When the evening came, they regretted what they had said, and said: forgive us O Allah, then Allah revealed ﴿but Allah was not going to torment them while you were among them﴾ ﴿nor was He going to torment them while they could ask for forgiveness﴾. Abu Musa Al-Ash'ari, (may Allah be pleased with him) said: There were two safe sides among you as Allah said ﴿but Allah was not going to torment them while you were among them nor was He going to torment them while they could ask for forgiveness﴾. As for the Prophet, he is past. But asking forgiveness is lasting till the Doomsday.

Qatada, As-Suddi and Ibn Zayd said that ﴿nor was He going to torment them while they could ask for forgiveness﴾ means that (if they had asked forgiveness, they would not have been tormented, but they had not been asking forgiveness), and had they asked forgiveness and confessed their sins, they would have been believers.

Mujāhid and Ikrimah said: ﴿while they could ask for forgiveness﴾ refers to embracing Islam. He says: If they had embraced Islam, they would not have been tormented.

ʿAliyy ibn Abi Talha said on the authority of Ibn Abbas (may Allah be pleased with him and his father) that ﴿while they could ask for forgiveness﴾

refers to those who have already been favored by their Lord with embracing Islam.

It was narrated on the authority of Ibn Abbas, Mujāhid and Al-Dahhak that ﴿while they could ask for forgiveness﴾ means (so long as they were praying). Al-Hasan said: This verse is abrogated by the Verse that follows it ﴿but what pleas have they that Allah will not torment them …﴾ till the end of the next Verse ﴿taste ye the torment because you used to reject faith﴾ because they fought in Makkah, and were starved and confined.

Abd al-Wahhab narrated on the authority of Mujāhid that ﴿while they could ask for forgiveness﴾ means: while in their loins there are those who seek forgiveness, then He said ﴿but what pleas have they that Allah will not torment them …﴾, that is, what prevents them from being tormented.

It was said that the Arabic in is superfluous translated (indeed) in ﴿when they kept out men from the Sacred Mosque, and they are not its guardians. Indeed, its guardians are only those who are pious﴾ the pious are the believers when and where they were ﴿but most of them do not know﴾.

(Qur'an 8:35) ﴿Their prayer at the House was nothing but whistling and clapping of hands﴾. The word whistling is referred to in Arabic as muka'an. The Arab say maka yamku makwan and muka'an.

Antarah said:

wa khalīlu ghaneyatin taraktu mujaddalan

tamku farīsatahū kashidqi il'alami

Which is translated as:

Oh, poor lover, I left her in dispute

Her hope shattered like a scholar's quill.

The word tamku here refers to making sound. Similarly, if the anus of a beast makat muka'an, it makes wind. ﴿and clapping of hands﴾ The word clapping is referred to in Arabic as tasdeyatan. Ja`far ibn Abi Rabi`ah said: I asked Abu Salama ibn Abd al-Rahman about ﴿nothing but whistling and

clapping of hands﴾, so he gathered his hands and then blew a whistle into them to show me. Ibn Abbas (may Allah be pleased with him and his father) said: The Quraysh would circumambulate the House naked (while whistling and clapping their hands. Mujāhid said : A group of Banu Abd al-Dar used to molest the Prophet (PBUH) and mock at him while circumambulating and praying. They put their fingers into their mouths and whistled to confuse him. Muqātil said: When the Prophet (PBUH) prayed in the mosque, two men of the pagans would stand on his right to whistle and clap, and another two on his left, to confuse the Prophet in his prayer, and they were from Banu Abd al-Dar, so Allah killed them at Badr. Al-Suddi said: almuka'a is whistling to the tune of a white bird in the Hijaz called almukka'a. The poet said :

'idha gharrada ʾalmukka'u fi ghayri rwdatin fawaylun liʾahlish-sha'i walhumurāti

which means:

When the caged bird sings outside its greenery,

Woe to the people of caravans and mounts, verily.

Said ibn Jubayr, Ibn Ishaq and Ibn Zayd said: The word tasdeyah refers to their keeping back men from the House of Allah, His religion, and from prayer. According to this interpretation, the word is tasaddud and one of the two letters dal is replaced yaa as in tathannaytu from dhan, and taqadda for the hawk (if it is broken), if you want to say tathannantu and taqaḍḍadā. Al-Rajiz said :

dintu bekhaddin wa jeltu an khaddin

innī liman gharra walhawā ʾusaddī

Which is translated as:

She thought I blushed and turned my face,

Feared my heart was lost in passion's chase.

Al-Mufaddal read on the authority of Asim: salatahum (their prayer) in ﴿Their prayer at the House was nothing﴾ with fatha on the letter taa (ت) in

the accusative, and read mukaun and tasdeyatun (whistling and clapping) in ﴿but whistling and clapping of hands﴾ in the nominative.

Al-Qatami said:

qefi qafla attafarruqi ya deba'a

wala yaku maqefen menka alwadau

Stand before you part, O hyenas, and there is no stopping you from saying goodbye

I heard Aba al-Qasim saying: I heard some who say: almuka'u (whistling) was their call to prayer, and attasdeyah (clapping) was their establishing the prayer.﴾taste ye the torment﴾ that befell them on the day of Badr ﴿because you used to reject faith﴾.

(Qur'an 8:36) ﴿The unbelievers spend their wealth to hinder men from the path of Allah﴾, that is, to distract people from the religion of Allah. Saeed ibn Jubayr and Ibn Abza said: It was revealed about Abu Sufyan ibn Harb who hired two thousand from Al-Ahabeesh on the day of Ahud to aid him in fighting the Prophet (PBUH), except for the Arabs who mobilized the army. About them, Ka'b ibn Malik (may Allah be pleased with him) said:

fajeana ela mawjen menalbahre wastuhu

Ahabeesh menhum haserun wa menhum muqannaun

Which is translated as:

We came upon a sea, its waves so vast

Some of my companions, anxious and aghast

We were three thousand, on this journey steadfast

Three hundred more, if counted to the last

Al-Hakam ibn Otaiba said: It was revealed about Abu Sufyan ibn Harb when he spent forty ounces on the pagans on the day of Ahud. The ounce was forty-two mithqal.

Ibn Ishaq said on the authority of his men: When the Quraysh were injured by the companions of al-Qulayb on the day of Badr, all of them returned to

Makkah, and Abu Sufyan returned with his caravan. Abdullah ibn Abi Rabia, Ikrimah ibn Abi Jahl and Safwan ibn Umayyah marched among the men of Quraysh whose fathers, sons, and brothers were injured in Badr, then they spoke to Abu Sufyan ibn Harb, and whoever had a business in that caravan of Quraish, saying: O people of Quraish, Muḥammad has left you, and killed the best of you, so help us with money, so that we may revenge for those who were injured from among us !, and they did. Then, Allah revealed to them this Verse.

Al-Dahhak said: The reference is to the people of Badr Muqātil and Al-Kalbi said: This Verse was revealed about the feeders on the day of Badr, who were twelve men; namely, Abu Jahl ibn Hisham, Utbah and Shaybah, the two sons of Rabi'ah, Nabih and Munabbih, the two sons of Al-Hajjaj, Abu Al-Bakhtari ibn Hisham, and Al-Nadr ibn Al-Harith, Hakim ibn Hizam, Ubai ibn Khalaf, Zam`ah ibn Al-Aswad, Al-Harith ibn Amer, Al-Abbas ibn Abdul Muttalib, all of them from Quraysh, and each provided ten camels for food every day.

Allah said ﴿and so will they continue to spend, but in the end they will have only regrets and sighs. At length they will be overcome …﴾ so they will not be victorious. ﴿and the unbelievers …﴾ among them, who are singled out for there are those who embraced Islam ﴿will be gathered to Hell﴾.

﴿in order that Allah may separate …﴾ (Qur'an 8:37) with that thing ﴿the impure from the pure …﴾ i.e. the unbeliever from the believer so that the believer will be admitted to the Heaven and the unbeliever cast into the Fire. Al-Kalbi said: The reference is to the separation of evil deeds from good ones, so man will be rewarded with Paradise for good deeds, and will be punished with Hellfire for evil deeds.

Ibn Zayd said: It means to separate good spending in the way of Allah from malicious spending in the way of Satan, so He places their expenses in the depths of Hell, then it is said to them: Follow it. Murra al-Hamdan said: It means that Allah distinguishes the believer in His previous knowledge, who was created when He created him good, from the evil infidel in His previous knowledge who created him evil, that is because they were in the unbelief,

then Allah sent the Messenger with the Holy Book, so he distinguished the bad from the good; whoever followed the Messenger turned to be good and whoever opposed him turned to be evil. ﴿and put the impure on one another﴾ on top of the other, ﴿heap them together﴾ i.e. gathers it together until it becomes like the piled clouds, which is the dense conglomerate (and cast it into the Hell) referred to the predicate in the singular form since the word alkhabeetha (the impure) is singular in ﴿in order that Allah may separate the impure …﴾, then said ﴿they will be the ones to have lost﴾ referred to alkhaseroon in the plural form referring to the beginning of the story and to agree with the plural noun "the unbelievers" in ﴿The unbelievers spend their wealth …﴾, ﴿they will be the ones to have lost﴾ whose deal was unfair, and their trade was lost because they bought with their money the punishment of Allah in the Hereafter.

(Qur'an 8:38) ﴿Say to the unbelievers …﴾, that is, Abu Sufyan and his companions, ﴿if they desist﴾ from associating other Gods with Allah and fighting Muḥammad (PBUH) ﴿their past would be forgiven …﴾ their previous sins they committed before Islam ﴿but if they return …﴾ to fighting Muḥammad (PBUH), ﴿the punishment of those before them will continue﴾ in supporting the prophets, and those chosen by Allah, and the destruction of the infidels, and the enemies, such as what happened on the day of Badr.

[1404] I heard al-Hasan ibn Muḥammad saying: I heard my father saying: I heard ʿAliyy ibn Muḥammad al-Warraq saying: I heard Yaḥīā ibn Muadh al-Razi saying: I hope that monotheism which does not fail to supersede the unbelief that preceded it, could not fail to blot out the sins that follow. (1)

(1) **[1404]The assessment of the reliability of the chain of transmitters**

- Abu al-Qasim spoke in which the ruler and his father did not find him and others did not mention a Criticism and Authentication.

The authentication of Hadith

- Al-Baghawi mentioned it in Maʿālim al-tanzīl (Signs of Revelation)3/356 about him.

[1405] Abu al-Qasim al-Habibi sang me saying: Abu Saeed Ahmed ibn Muḥammad al-Zaidi chanted me the following two verses of poetry) :

If the boy confesses, forgiveness he'll earn,

Then cease the wrongdoing he did discern,

For Allah said: "Tell those who disbelieve,

If they desist, past sins will be relieved

(Qur'an 8:39) ﴿and fight them on until there is no more trial﴾ that is: associating other gods with Allah. Abu Al-Aliyah said: testing. Al-Rabee' said: so that a believer will not be tempted from his religion ﴿and the religion becomes﴾ ﴿in its entirety﴾ purely ﴿Allah's﴾ to Allah glory be to him, so as for the believer not to associate anyone else with Allah, and abandons any equals to Him. Qatada said: Until it is said: "There is no god but Allah" on which the Prophet fought and for which he called. It was said also: so that obedience and worship are pure to Allah and not to anyone else ﴿and if they desist﴾ from unbelief and fighting ﴿verily Allah does see all that they do﴾.

﴿if they turn away﴾ (Qur'an 8:40) from faith and return to fighting the faithful ﴿be sure that Allah is your Protector﴾ i.e. your advocate and helper ﴿the best Protector and Helper﴾ i.e. the best advocate.

(Qur'an 8:41) ﴿and know that whatever spoil you took﴾ even the thread and the needle. Scholars differed about the meaning of ghanīmah and fay. Some of them differentiated between the two terms; Al-Hasan ibn Saleh said: I asked Ataa ibn Al-Sa'ib ghanīmah and fay, and he answered: if the Muslims overcome the pagans on the latter's land, and take some money from them by force, the money taken in this case is ghanīmah, but the other thing not taken by force is commonly known as fay. Sufyan al-Thawri said: Ghanīmah is whatever taken by the Muslims by force and by means of fighting, but fay is something taken without fight but as a result of peaceful treaty. Qatada said: They both are the same, and their dispenser (as Allah said) ﴿one-fifth is assigned to Allah, the Messenger, the near relatives, the orphans, the needy, and the wayfarer﴾

Interpreters differed as to the meaning of the Verse. Some of them said: the name of Allah in ﴿one-fifth is assigned to Allah﴾ is mentioned to begin with, for to Allah belongs whatever is in this world and the Hereafter. In fact, the meaning is: one-fifth is assigned to the Messenger, as adopted by Al-Hasan, Qatadah, Ataa and Ibrāhīm, who interpreted the share of Allah and the share of the Messenger to be one share, as narrated by Al-Dahhak on the authority of Ibn Abbas, (may Allah be pleased with him and his father) who said: the spoil (ghanīmah) was divided into five fifths; four fifths were assigned to those who fought, and the remaining fifth to five fifths; a fifth to the Prophet (PBUH) who used to take it for him and dispense with it as he wished, a fifth to the near relatives, a fifth to the orphans, a fifth to the needy, and a fifth for the wayfarer. Accordingly, the fifth of the Messenger of Allah (PBUH) is one-fifth of the fifth. Other interpreters said: ﴿ is assigned to Allah﴾ means that one-fifth is to the House of Allah, which opinion was adopted by Al-Rabee' and Abi Al-Aaliyah who said: the spoil (ghanīmah) used to be brought to the Messenger of Allah (PBUH) who divided it into five shares; gave four shares to those who fought, then set a share aside and put his hand through it, then what he held in his hand he allocated it to the sacred House, which share is referred to as Allah's, then divided the remaining amount into five shares; a share for the Prophet (PBUH), a share for the relatives, a share for the orphans, a share for the needy, and a share for the wayfarer.

Ibn Abbas said: The share of Allah and the share of His Messenger are both for the relatives, and neither Allah nor His Messenger has any of it. The spoil (ghanīmah) was divided into five fifths; four of them for those who fought, and one fifth of it was divided into four; one fourth belongs to Allah, the Messenger, and the relatives. The share of Allah and the Messenger was given to the relatives of the Prophet (PBUH) and the Prophet (PBUH) did not take any of the fifth. The second quarter is for the orphans, the third quarter for the needy, and the fourth quarter is for the wayfarer.

As for the relatives referred to in ﴿and to the near relatives﴾, they are the relatives of the Messenger of Allah (PBUH) who are not permitted to take the

charity money, so he made for them one-fifth of the fifth in place of charity. Commentators differed as to those relatives. Mujāhid, ʿAliyy ibn Al-Husaynand Abdullah ibn Al-Hassan said: They are Banu Hashim. Al-Shafi'i, (may Allah have mercy on him) said: They are Banu Hashim, and Banu al-Muttalib in particular, and he supported his view with al-Zuhri's narration on the authority of Saeed ibn al-Musayyib on the authority of Jubayr ibn Muta'am (may Allah have mercy on him) who said: When the Messenger of Allah (PBUH) divided the share of the relatives gained from Khaybar to Bani Hashim and Al-Muttalib, Othman ibn Affan and I left saying: O Messenger of Allah, these are your brothers Banu Hashim, we do not deny their merit for your position that Allah made you from them. Have you seen our brothers Banu al-Muttalib, you gave them and deprived us, but we and them are of the same status to you? Then he said to them: **(They did not leave us in ignorance or Islam. Hashem and Banu al-Muttalib are one thing!),** [1] then the Messenger of Allah (PBUH) intertwined one of his hands with the other.

Others said: They are all of Quraysh people. Najda wrote to Ibn Abbas (may Allah be pleased with him and his father) asking him about the relatives, then Ibn Abbas (may Allah be pleased with him and his father) wrote to him: We used to say: We are they, but our people refused that we say that and said: All of the Quraysh people are relatives. [2]

Interpreters differed as to the share of the Messenger of Allah (PBUH) and the share of the relatives, which is left after the share of the Messenger of Allah

(1) A sound hadith. It was verified by al-Bukhari Kitab al-Manaqib, chapter on the virtues of Quraish (3502), and Al-Mughāzī (on the Military Expeditions) chapter on the Battle of Khaybar (4229).

(2) - A sound hadith, narrated by Muslim, Kitab al-Jihad, the chapter on invading women acquiesces to them...
- In detail(1812), and not whereasthey said:
- The Quraysh are all relatives.
- Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations) 10/8:
- The first thing that I say about this is that which is correct for me, the one who said:
- The share of the kinship was for the kinship of the Messenger of Allah from the Banu Hashim and their allies from the Banu al-Muttalib, because the ally of the people is among them, and because of the authenticity of the news that we mentioned about the Messenger of Allah.

(PBUH). Ibn Abbas and Al-Hasan said: both shares are allocated for horses and weapons, and harness for the sake of Allah and the aid of Islam and its people. Al-A'mash narrated on the authority of Ibrāhīm who said: Abu Bakr (may Allah be pleased with him) and Omar used to allocate the share of the Prophet (PBUH) in grazing and weapons, so I said to Ibrāhīm: What did ʿAliyy (may Allah be pleased with him) said about it? He said: He was the strictest of them in it. Al-Zuhri said: Al-Abbas and Fatimah came to Abu Bakr (may Allah be pleased with them two) to ask for their inheritance from Fadak and Khaybar, Abu Bakr (may Allah be pleased with him) said to them: I heard the Messenger of Allah (PBUH) said: **(We, the prophets, are not inherited! what we leave is treated a charity.)** then they left. Qatada said "The share of the relatives was allocated for feeding the Messenger of Allah (PBUH) throughout his life. After his death, the share was allocated for those in authority after him". ʿAliyy (may Allah be pleased with him) said "Every person is given only his share of the fifth and no more, and the Imam's share is next to the share of Allah and His Messenger.

Some of them said "The share of the Messenger of Allah (PBUH) is returned after him in the fifth, and the fifth after him is divided into four shares: the relatives, the orphans, the needy, and the wayfarer.

Others said "Rather, the share of the Messenger of Allah (PBUH) and the share of the relatives are returned to the one-fifth, and the fifth is divided into three shares: the orphans, the needy, and the wayfarer, which opinion is adopted by a group of the people of Iraq.

Amr ibn Abbasah (may Allah be pleased with him) said: The Messenger of Allah (PBUH) led us in prayer standing next to a camel from the spoil, and when he finished, he took a hair from the camel's side and said: **(It is not permissible for me from spoil like this except for one-fifth, and one-fifth is returned to you).** [1]

(1) - Saheeh hadith, saheeh by al-Albaani in Ṣaḥīḥ Sunan Abī Dāwūd (the Sound in the Compilation of the Hadiths of Abu Dawud)6/255 (2755).
- It was narrated by Abu Dawood in al-Jihad, Bab al-Imam Istiqtisa bi-Fa'i for himself (2757), al-Nasa'i in al-Fa'i 7/131, and others in the likeness.

Others said: The entire fifth is to the relatives of the Messenger of Allah (PBUH).

Al-Minhal ibn Amr said: I asked Abdullah ibn Muḥammad ibn ʿAliyy and ʿAliyy ibn Al-Husaynabout the fifth and they replied: It is for us. I said to ʿAliyy: Allah says ﴿orphans, the needy, and the wayfarer﴾ he said: it is our orphans and the needy. As for the orphans, they are the children of Muslims whose parents have died, the needy are the poor and those who in dire need among Muslims, and the wayfarer is the one who is lost. Ibn Abbas said: The wayfarer is the poor and weak person dropping by the Muslims.

﴿if ye do believe in Allah and in the revelation We sent down to Our servant﴾, that is, Muḥammad ﴿on the day of discrimination﴾ i.e. the day when truth was discriminated from falsehood at Badr ﴿the day when the two forces met﴾ i.e. the day of Badr when the force of the Muslims and the force of the pagans met on Friday the seventeenth of Ramadan, and the head of the pagans was Utbah ibn Rabi'ah, ﴿for Allah has power over all things﴾.

(Qur'an 8:42) ﴿Remember ye were﴾ you, O Muslims, ﴿on the hither side of the valley﴾ at the edge of the lower valley to Madinah ﴿and they﴾ i.e. your enemy, the pagans ﴿on the farther side﴾ at the edge of the valley far from Madinah, ﴿and the caravan on lower ground﴾ referring to Abu Sufyan and the caravan ﴿than ye﴾ to the coast of the sea. The Messenger of Allah (PBUH) was at the top of the valley and the pagans were at the bottom, and the caravan had infiltrated by Abu Sufyan on the coast until he came to Makkah. There are two readings of the Arabic word al'odwati; with kasra under the letter ayn, which is the recitation of the people of Makkah and Basra (al'edwati), but the rest of the reciters read with damma on ayn (al'odwati) as chosen by Abu Ubaid and Abu Hatim. The two readings are both common in Arabic, such as kiswah and kuswah, rishwah and rushwah. The poet said :

wa aynani humrun maaqeehema

kama nathara al'edwata aljodaru

Which is translated as:

Two eyes of red, their gaze so clear,

Like a foe's stare, fierce and severe

Here he said al'edwata with kasrah under the letter ayn.

wa faresun la tahellul khailu odwatahu

wallaw sera'an wa ma hammu beqbali

Which is translated as:

A knight whose steed, his foe defies,

Though swift they ride, no fear he implies

Here he said odwatahu with damma on the letter ayn.

The Arabic word addunia is the feminine form of aladna, and alquswa is the feminine of alaqsa.

The Muslims had gone out to take the caravan, and the pagan infidels came out to prevent it, so they met without a mutual appointment, that is meant by the words of Allah ﴿and if you had made a mutual appointment, you would certainly have failed in such appointment﴾ as you had been few and your enemy more ﴿but thus ye met that Allah may accomplish a matter already decided﴾ i.e. helping those chosen by Him, honoring his religion, and the destruction of His enemies. ﴿so as for those who died to die﴾ the letter lam (ل) here is conjoined to the letter lam in leyaqdeya Allahu amran translated that Allah may accomplish a matter already decided﴾. it is as if He said: He did what He did at Badr, so that Allah may decree a matter already decided and ﴿so as for those who died to die after a clear sign (had been given)﴾ i.e. so for anyone who dies that he may die after he had seen a clear sign, a lesson learnt, an argument established against him, and ﴿for those who survived to survive after a clear sign (had been given)﴾ and the same thing applies to those who survived, for His promise in ﴿nor would We punish until We had sent a messenger﴾.

Muḥammad ibn Ishaq said: so as for he who disbelieves to become a disbeliever after an argument was established against him, and has no any excuses possible, and for he who believes to become a believer in the same way.

Qatada said: so as for he who goes astray to do so on clear evidence, and for he who is guided to be guided on clear evidence.

Ataa said: The clear sign referred to in ﴿so as for those who died to die after a clear sign (had been given)﴾ is knowledge of the immorality He found in that person, and in ﴿for those who survived to survive after a clear sign (had been given)﴾ is clear proof that there is no god except Allah. There are two versions to read the Arabic "hayya"; the people of Medina read with two letters yaa (ي) "hayeya" as rhymed with "khasheya" returning the word to its root. The rest of reciters read it "hayya" merging the two letters yaa in one stressed letter, since it is spelt in the Holy Qura'an Book one yaa, ﴿and verily Allah is He who hears and knows all things﴾.

(Qur'an 8:43) ﴿Remember that Allah showed them to you﴾ the addressed person is the Prophet, i.e. O Muḥammad, and the pronoun them refers to the pagans, ﴿in thy dream﴾ i.e. in your sleeping, or in the part relevant to sleep, that is, your eye, ﴿as few, for if He had shown them to thee as many, ye would surely have been discouraged﴾ i.e. you would have been cowardly ﴿and ye would surely have disputed﴾ i.e. disagreed ﴿in your decision﴾ that is because Allah showed them to him in his dream as few, then the Prophet (PBUH) told the Companions of that thing, which firmed them and was a blessing from Allah upon them to encourage them against their enemy, which thing is meant by ﴿but Allah saved you﴾ Ibn Abbas (may Allah be pleased with him and his father) said: Allah saved them when He made them victorious over their enemy, ﴿He know well the secrets of their hearts﴾.

(Qur'an 8:44) ﴿and remember when ye met He showed them to you as few in your eyes﴾ Muqātil said: The Prophet (PBUH) saw in his dream before meeting the enemy that they were few, then he informed his companions of what he saw, and they said: The vision of the Prophet is true; The people were few, and when they met at Badr, Allah reduced the pagans in the eyes of the believers (to confirm the vision) of the Prophet (PBUH). Abdullah ibn Masoud said: They were reduced in our eyes on the day of Badr; they were so

few that I asked a man next to me: Do you think they are seventy? He said I see them a hundred. We captured a man and said: How many were you? He said: a thousand. ﴿and He made you as few﴾ O believers, ﴿in their eyes﴾ Al-Suddi said: Some of the pagans said: The caravan has left, so return. Then Abu Jahl said "Now that Muḥammad and his companions have advanced towards you? Do not return until you have uprooted them, and do not kill them with weapons, but rather take them by force, Allah will not be worshiped from today any longer. Muḥammad and his companions are no more than a meal of a camel, so tie them with ropes". Al-Kalbi said "The pagans and the believers counted each other few so that they both might dare to oppose each other ". ﴿so that Allah may accomplish a matter already decided﴾ i.e. a matter being in His knowledge, the accomplishment of which is represented in making Islam and Muslims victorious, and making idolatry and pagan idolaters humiliated. Muḥammad ibn Ishaq said: so that Allah may accomplish a matter already decided, through taking revenge on His enemies and favoring His chosen ones ﴿and unto Allah are all matters returned.﴾

(Qur'an 8:45) ﴿O ye who believe, when ye meet a force…﴾ i.e. a group of disbelievers, ﴿then stand firm﴾ to fight them and be not defeated ﴿and call Allah in remembrance much (and often)﴾, that is, pray to Allah for victory over them and winning the battle. Qatada said: Allah commanded the Muslim to call Him to remembrance most when striking with the swords ﴿that you may be successful﴾ you will be successful through victory and winning the battle.

(Qur'an 8:46) ﴿and obey Allah and His Messenger, and fall into no disputes﴾ i.e. and do not differ among yourselves ﴿lest you lose heart﴾ i.e. feel discouraged and weak. Al-Hasan (may Allah have mercy on him) recited: fatafshilu with kasra under the letter sheen. ﴿and your power depart﴾ Mujāhid said "your power". The power of the companions of Muḥammad was gone when they disputed with him on the day of Uhud". Al-Suddi said "your bravery and earnestness". Muqātil said "your vehemence". Ataa said "your fortitude". Yaman said "your predominance". Al-Nadr ibn Shumail said: your strength. Al-

Akhfash said "your turn". Ibn Zayd said "It is the wind of victory, as there has never been victory but with a wind sent by Allah to hit the faces of the enemy. If such wind is sent, then they would have no strength. An example of this is the words said by the Prophet (PBUH) ((I have been helped with the saba (wind), but Ad people were destroyed with dabbur)). If a man is brought what he desires in this world, then it said: The wind today for so-and-so.

Ubaid ibn al-Abras said:

kama hamaynāka yawm an-nnaʿfi min shataibn walfadlu lilqawmi min rīhin wamin ʿadadi

Which is translated as:

As we sheltered you on the day of grief

From adversity and hardship's mischief

And the people's victory came from numbers and breeze

As we guarded you in that solemn release

The Arabic rīhin here means wind.

In another verse we read:

yā sahibayya alā lā hayya bilwādī ʿillā ʿabīdun quʿūdun bayna adhwādi

atunzirānī qalilan raytha ghafalatihim am taʿduwānī fa'inna ar-riha lilʿādī

The Arabic ar-riha here means the wind.

[1406] Abu al-Qasim al-Mazkir chanted me saying: Abu Nasr Ibn Muḥammad Ibn al-Husayn al-Karkhi al-Katib chanted me:

ʾidhā habbat riyāhuka faghtanimhā faʾinna likulli ʿāṣifatin sukūnu

walā taghfal ʿanilʾihsān fīhā falā tadrī ar-rukūdu matā yakūnu [1]

(1) **[1406]The assessment of the reliability of the chain of transmitters**
- Abu al-Qasim spoke about the ruler, and al-Karkhi did not find it.
- In some sources there is a difference in words.
- See: nihāyat al-arab fī Funūn al-adab (The Aim of the Intelligent in the Art of Letters)by Al-Nuwayri 6/120, Muḥāḍarāt al-Udabā' (the writers' disquisitions and the poets' discourses)by Ragheb Al-Isfahani 1/174.

Which is translated as:

Oh, my companions, do you see

The valley's beauty, so serene?

But slaves sit idle, not free

Among the thorns, they can't be seen

Do you wait for their neglect to end?

Or shall we move on with the wind

For time and tide do always send

Us forward, leave the past behind, unpinned

The Arabic ʿāṣifatin means storm.

﴿and be patient and persevering, for Allah is with those who patiently persevere﴾

(Qur'an 8:47) ﴿and be not like those who went out of their homes in arrogance﴾ i.e. proudly and evilly, ﴿and to be seen of men, and to hinder (men) from the path of Allah﴾ conjoined to ﴿in arrogance and to be seen of men﴾, and the meaning is: They show pride and show off to be seen by people, as the future verb cannot be conjoined to a past verb. ﴿for Allah encompasses all that they do﴾ The reference is to the people of Makkah who went out on the day of Badr boasting and insolently doing wrong, and the Messenger of Allah (PBUH) said about **them "Oh Allah, the Quraysh, came with their pride and arrogance, to oppose You and Your Messenger).** [1]

The authentication of Hadith

- The two proses were attributed to Ali ibn Abi Talib (may Allah be pleased with him) and the house in his Diwan (fa'uqba kulu) instead of (the next to each).
- See:The two verses were attributed to Ali ibn Abi Talib (may Allah be pleased with him) and the house in his Diwan (Faaqbi Kull) instead of (the next to each).

(1) **The assessment of the reliability of the chain of transmitters:**

- Weak, it was narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/17 from Qatada unfounded by his example, and al-Bayhaqi in Dalā'il al-Nubūwah (Reflecting on the Signs of Prophecy) 3/31 from Ibn Ishaq said:
- Yazid ibn Roman told me about Urwa ibn Al-Zubayr, Al-Zuhri, Muhammad ibn Yahya ibn Habban, Asim ibn Omar ibn Qatada, Abdullah ibn Abi Bakr, and other of

Ibn Abbas (may Allah be pleased with him and his father) said "When Abu Sufyan saw that he had secured his caravan, he sent to the Quraysh a letter that "You have gone out to defend your caravan, and Allah has saved it, so return. He met the convoy that Abu Sufyan had sent to order the Quraysh to return to Al-Juhfa, and he said to them: Leave. Abu Jahl said: We swear by Allah, we will not return until we reach Badr – it was a season of the Arabs where they gather every year – and stay there three days, slay camels, feed people, and provide wines to be drunk, and we have female singers who will sing for us. Then the Arabs will hear about us so that they continue to fear us forever. They reached Badr but their plot backfired; they had been mourned instead of drinking wine, wailed instead of playing music, so Allah forbade His faithful servants to be like them, and commanded them to have a sincere intention in advocating His religion and supporting His Prophet.

(Qur'an 8:48) ﴿Remember Satan made their (sinful) acts seem alluring to them﴾ According to Ibn Abbas, Ibn Ishaq, Al-Suddi, Al-Kalbi and others, making the sinful acts alluring to the believers was when the Quraysh agreed to march, they remembered and talked about what is between them and Bani Bakr ibn Abd Manat ibn Kinana ibn Al-Harith, and this almost dissuaded them, then Iblis came with an army of demons with a banner, and he appeared in the image of Suraqah ibn Malik ibn Jasham, the Kinani, then Al-Madlaji poet, one of the nobles of Kinana, ﴿and he said﴾ to them ﴿no one among men can overcome you this day, because I am your saver﴾ i.e. going to save you from Kenana.

The poet said:

Mine oppressor, why do you seek my demise

From all calamities, God will make me rise.

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our scholars, some of them have happened to what some did not happen, and their conversation has met with what I mentioned to you from the day of Badr.

- The hadith went on in detail without distinguishing between the narrations from each other.
- Al-Waqidi verified it in al-Mughāzī (on the Military Expeditions)1/60 from the way of Al-Zuhri from Urwa Mursala, and from the way of Asim ibn Umar, from Yazid ibn Roman as a messenger as well.

﴿….But when the two armies sighted each other﴾ means each army faced the other. When Satan saw the Angles got down from the heavens, he realized that he cannot support them ﴿…he turned on his heels﴾. Al Dahhak said " he escaped". Al-Nadr ibn Shumail said" he went back, fleeing ". Qatrib and Aban ibn Taghlib said" he went back the way he had come from". The poet said:

On your heels you stumbled that day you came,

And scattered the spoils, like a wild game.

Abdullah ibn Rawahah said:

when you saw the Messenger of Allah, you went back, fleeing.

and said, ﴿Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed, I fear Allah﴾. (Lord of the Universe). Alkalbi said" when the two armies met, Satan was on the side of the polytheists, appearing in the shape of Saraqat holding the hand of Al-Harith ibn Hisham, then he went back. Al-Harith said to him "O Saraqat, will you abandon us in this situation? Satan replied " I see what you do not see". Al-Harith said" We just see humiliated people from Yathrib". Satan replied﴿… indeed, I fear Allah﴾. Al-Harith said" Was this yesterday? So, he hit Al-Harith's chest and he left, and the army was defeated. When the polytheists went back to Mecca, they said: Saraqat got the defeat to the army. When Saraqat was reported, he said" I was reported that you said I get the defeat to the army, I sword by God, I did not know your battle, till I heard of your defeat". They said" Did you come to us on such a day", he sword, he did not. When they converted to Islam, they knew that he was the Satan. Al-Hassan commented on ﴿I see what you do not see﴾, Satan saw Gabriel, peace be upon him, putting on a turban and walking in front of the Prophet (PBUH), with a bridle in his hand leading the horse.

(1407) Abu Al-Qasim Al-Habibi said, Abu Zakaria Al-Anbari said, Abu Abdullah Muḥammad ibn Ibrāhīm Al-Bushnji said: the proudest line of poetry in Islam was said by some of the Ansar" And at the well of Badr, when the polytheists were defeated by Gabriel and Muḥammad under our banner".

(1) Qatada and Muḥammad ibn Ishaq said that Satan said "I see what you do not see", and he (Allah's enemy) was right, and he was a layer when he said ﴿..I fear Allah﴾, By Allah, he does not have the fear of Allah, but he knows that he has neither strength nor immunity, so he got them involved and leaf them. That is the nature of Allah's enemy for those who obey him, when truth and falsehood are being encountered, he disavows them. Ataa said" I fear Allah that He will destroy me among those who perish". Al-kalby said " Satan was a fried of being known by Gabriel (PBUH), so the polytheists will not obey him". it is said that " I fear Allah﴾ is meaning I know Allah will fulfil his promise to his followers. I reviewed some interpretations said" I fear Allah's punishment falls on you". "And Allah is severe in penalty." Some expounders said it is a narration about Satan, and other said Satan's speech ended at ﴿I fear Allah﴾. Allah, the Almighty, said ﴿And Allah is severe in penalty.﴾

(1408) (Abu Amr) Ahmed ibn Abi Al-Furati informed that Ahmed ibn Omar Al-Asbejani informed that Muḥammad ibn Nasr Al-Marwazi told that Yaḥīā ibn Yaḥīā told that, I read on Malik, Ibrāhīm ibn Abi Abla said that Talha ibn Obaidullah ibn Kariz said that the Messenger of Allah said:(2)

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(1) - **[1407]The assessment of the reliability of the chain of transmitters**
- Sheikh al-Thalabi was spoken by the ruler.

The authentication of Hadith
- See: ʻUyūn al-athar (on the prophet's biography) by Ibn Sayyid al-Nas 1/444, al-Rawḍ al-unuf (the hefty garden on the commentary on the Prophet's biography of Ibn Hisham)by Al-Suhaily 3/348, al-Sīrah al-Nabawīyah (the Prophet's Biography) by Ibn Hisham 2/157.

(2) - **[1408]The assessment of the reliability of the chain of transmitters:**
- Weak, to send it, said Al-Albani in Mishkāt al-Maṣābīḥ (lit. the niche of lanterns)2/85.Ah.
- It was narrated by al-Bayhaqi in Shuʿb Al-ʾīmān (The Branches of Faith)5/498 (3776) connected from another way from Talha from Abu al-Darda' from the Prophet (peace and blessings of Allah be upon him), but with a weak support.

The authentication of Hadith
- It was verified by Imam Malik in ((Al-Muwatta)), the Book of Hajj, the door of the Mosque of Hajj: 1/422, al-Zayla'i said in Takhrij ahadith wa athar al kashf2/32:
- It was narrated by Malik in ((Musannaf)) in Hajj, then Al-Bayhaqi in Shuʿb Al-ʾīmān (The Branches of Faith)in the twenty-fifth chapter, as well as Al-Tabari, then Al-Thaalbi, and then Al-Baghawi in their interpretations. and it been unfounded but sound

﴿[Remember] when the hypocrites and those in whose hearts was disease said﴾(Qur'an 8:49)

Diseases are meaning hypocrisy and doubt "Their religion has deluded those" believers. Those people were oppressed in Mecca, prevented from Immigration by their parents and relatives. When Quraish headed to Badr well, those venerable people were forced to engaged in this war. Then, when they saw the small number of Muslism, they got doubt and left Islam, saying ﴿Their religion has deluded those﴾, then they were all killed, among them are: Qais ibn Al-Waleed ibn Al-Mughira, Abu Qais ibn Al-Fakih ibn Al-Mughira (from the tribe of Bani Makhzoum), Al-Harith ibn Zama ibn Al-Aswad ibn Al-Muttalib, ʿAliyy ibn Umayyah ibn Khalaf, Al-Aas ibn Munabbih ibn Al-Hajjaj, Al-Walid ibn Utbah, and Amr ibn Umayyah. ﴿ But whoever relies upon Allah - then indeed, Allah is Exalted in Might and Wise﴾. The Angels struck their faces and their backs, when they were killed with the polytheists. So, Allah, Almighty, said ﴿And if you could but see﴾(Qur'an 8:50) if you could see "Muhammed" ﴿when the angels take the souls of those who disbelieved﴾ meaning the angels take the souls of those who disbelieved at Badr battle ﴿They are striking their faces﴾ is a adverb, meaning the angles are striking the polytheists' faces, at the moment of taking their souls. ﴿and their backs﴾ their anuses, but Allah, Almighty is generous, designates. Murra Al-Hamdani and Ibn Jureij said ﴿their faces﴾ are what is in front of them, and ﴿their backs﴾ are what is behind them, meaning they stick their whole bodies. Ibn Abbas said: when the polytheists encountered Muslims face to face, Muslims were striking their faces by swords, and if they went away, the angles were striking their backs. Al- Hassan said "O Messenger of Allah I saw on the back of Abu Jahl something like a trap". He said that strike of the angels" said by a man to Messner of Allah. (1)

(1) **The assessment of the reliability of the chain of transmitters:**
- From Marasil al-Hasan, Ibn Kathir said in Tafseer al-Qur'aan al-'Azim 7/105:
- Narrated by al-Tabari, a messenger.

The authentication of Hadith
- It was narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations) 10/22 on his behalf.

Al-Husaynibn Al-Fadl said: striking the polytheists' faces was considered as a punishment for their unbelieve, and striking their backs was a punishment for sins. There is a suppression "and [saying], ﴿Taste﴾, they say to them taste ﴿the punishment of the Burning Fire﴾ in the Hereafter. Al- Hassan said: The Keepers of Hell will say to the polytheists ﴿Taste the punishment of the Burning Fire﴾ in the Hereafter. I saw in some Tafsir (Quranic explanation) books, that Angles had iron rods, whenever they struck, a fire ignited in the wounds, so ﴿Taste the punishment of the Burning Fire﴾ the meaning of ﴿ Taste﴾ is to endure and suffer. The Poet said:

Taste now, as we did, in the quarry at dawn

The bitterness that in our hearts did spawn.

. The word "Taste" also stands for test and trial, as Arabs say: ride this camel to taste it. Look to someone and taste (trial) what he is suffering. Chammakh, descriibng a bow, said:

He tasted, and she gave him of the softness a part,

Enough for him to drown the arrow, barrier depart.

The origin meaning of Arabic word " Zawaquu" to taste by mouth.

(Qur'an 8:51)﴿That is for what your hands have put forth [of evil]﴾ what your hands gain or do ﴿and because Allah is not ever unjust to His servants.﴾ Allah never punish his servant without committing sins. (ANNA) has two aspects of the inflection: one of them is "Alnasb" in connection with his saying "bima qaddamat", and the other is "Alrafe" in connection with his saying: {zat}.

(Qur'an 8:52)﴿[Theirs is] like the custom of the people of Pharaoh﴾. Ibn Abbas, may Allah be pleased with them, said: like the deed of the people of Pharaoh. Ad-Dahhak said: as they did. Mujāhid and Ataa said: their way. Yaman said: as their example, meaning, badr people disbelieved as the people of Pharaoh. So, Allah destroyed and tortured all of them. Al-Kisa'i said: Like the people of Pharaoh, they denied as you denied, and disbelieved as you

disbelieved. Al-Akhfash, Al-Muraj, and Abu Ubaidah said: As is the custom of the people of Pharaoh. ﴿and of those before them. They disbelieved in the signs of Allah, so Allah seized them for their sins. Indeed, Allah is Powerful and severe in penalty﴾.

(Qur'an 8:53)﴿That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves.﴾. Al-Kalbi said: Allah refers to the people of Mecca, whereas Allah fed them, let them live in peace, sent Muḥammad (PBUH) to them, so they changed the blessing of Allah, by disbelieving and abandoning its gratitude. Al-Suddi said: when Quraysh people did not thank Allah for sending His messenger Muhammed (PBUH), Allah moved him to Al'ansar "And indeed, Allah is Hearing and Knowing.﴾

(Qur'an 8:54)﴿[Theirs is] like the custom of the people of Pharaoh and of those before them﴾. The disbelievers from previous nations. ﴿They denied the signs of their Lord, so We destroyed them for their sins﴾ Allah destroyed the disbelievers either by tremor, or eclipsing, deformation, pebbles, wind, or by water. Likewise, He destroyed the disbelievers of Makkah on Badr battle with sword and killing. ﴿and We drowned the people of Pharaoh. And all [of them] were wrongdoers﴾.

(Qur'an 8:55) ﴿Indeed, the worst of living creatures in the sight of Allah are those who have disbelieved, and they will not [ever] believe﴾

(Qur'an 8:56) ﴿The ones with whom you made a treaty﴾

(1409) I heard Abu al-Qasim ibn Habib say, Abu Bakr ibn Abdus said: "The Arabic word "men" is a relative meaning those with whom you made a treaty". (1)

(1410) I also heard him say, Aba Sahl Muḥammad ibn Muḥammad ibn

(1) **[1409]The assessment of the reliability of the chain of transmitters:**
- Ibn Habib spoke in which the ruler and Ibn Abdus did not mention a Criticism and Authentication.

The authentication of Hadith
- Ibn al-Jawzi mentioned it in Zād Al-Masīr (The Travel Supplements), 3/371, and he did not comfort him.

Al-Ash'ath said: "men" is used here, as the meaning: those from whom you received the oath. (1) "eahadt minhum" it was said ﴿with whom you made a treaty﴾. ﴿but then they break their pledge every time﴾ They are Banu Qurayza, who break their pledge with the Messenger of Allah (PBUH), by suppling Mecca's polytheists with weapons in their war against The Prophet (PBUH) and his companions, saying we forgot and did it unintentionally. Then the Messenger of Allah (PBUH) made a treaty again with them, but they broke it and supported the polytheists against the Messenger of Allah (PBUH) in the day of Alkhandaq (Trench). So, Kaab ibn Al-Ashraf went to Mecca, to ally with the polytheists against the Messenger of Allah. "And they do not fear Allah﴾ in their breaking the pledge.

(Qur'an 8:57) ﴿So, if you, [O Muḥammad], gain dominance over them﴾ i.e., you see and find them ﴿in war, disperse by [means of] them those behind them﴾ Ibn Abbas, may Allah be pleased with them, said: to fight them hard in order to fear those behind them. Qatada said: warning other by fighting them. Saeed ibn Jubair said: Alerting those behind, by fighting them. Ibn Zayd said: Fear them by what you do with these people. It is said that: to scattered them. Ataa said: Kill them so much that other people of Mecca and Yemen fear you. Ibn Kisan said: Kill them so that whoever sees them flees from you.

Al-Qutaibi said:

Every day I roam in fear,

Lest a wise man scatters me clear

The meaning of (Altashrid): i.e., expulsion, dispersal, and dissipation. Ibn Masoud, may Allah be pleased with him, recited (fasharriz) instead of (fasharrid) and they are one. But Qatrib said: (Altashriz) meaning an exemplary punishment, and (Altashrid) meaning separation. ﴿Those

(1) - **[1410]The assessment of the reliability of the chain of transmitters:**
- Ibn Habib was spoken by the ruler, and Abu Sahl I did not find.
The authentication of Hadith
- Ibn al-Jawzi mentioned it in Zād Al-Masīr (The Travel Supplements), 3/371.

behind them﴾ it was said: Who comes after them. al-ʾAʿmash recited "Men Khalfehim" i.e., disperse who will come behind them and do the same as they do. ﴿That perhaps they will be reminded﴾.

(Qur'an 8:58)﴿If you [have reason to] fear﴾ O Muḥammad, if you know ﴿from a people﴾ who you have made a treaty with them "betrayal﴾ they will break a covenant, through some evidences of treachery and betrayal that appear to you from them, as it appeared to you from Qurayzah and Al-Nadir, ﴿throw [their treaty] back to them, [putting you] on equal terms﴾. i.e., be ready to fight them, this is one of the eloquent verses of the Qur'an, but tell them previously, that you have already broken the covenant. So, to give them the time to be ready for the fight, and not to be a Traitor. Al-Waleed ibn Muslim said ﴿on equal﴾ i.e., slow down, as Allah said ﴿So travel freely, [O disbelievers], throughout the land [during] four months ﴿Indeed, Allah does not like traitors﴾.

(Qur'an 8:59) ﴿And let not those who disbelieve think﴾. As recited by Abu Jaafar, Ibn Amer, Hamza and Hafs. But other reciters " And don't think» i.e., Muhmmed (PBUH). ﴿And let not those who disbelieve think they will escape﴾ from our punishment. The Arabic word "iinahum""Indeed, they", as it is recited by the majority. ''an" as recited by the Levantines, considering " la" as a relative, so the meaning is "And do not think that those who disbelieve, have escaped". ﴿Indeed, they will not cause failure [to Allah]﴾.

(Qur'an 8:60) ﴿And prepare against them whatever you are able of power﴾. i.e., from equipment as weapons, horses and mules to have a power on them.

(1411) Abu Bakr Muḥammad ibn Ahmad ibn Abdus Al-Mazki informed that, in three hundred and eighty-seven, Abu Al-Abbas Abdullah ibn Yaqoub ibn Ishaq (Al-Kirmani) informed that, in three hundred and twenty-eight, Abdullah ibn Muḥammad ibn Zakariya ibn Bakr Al-Kirmani informed that Waki' ibn Al-Jarrah informed that Usamah ibn Zaid Al-Laithi informed that Salih ibn Kaisan said that a Man said that Uqba ibn Amer Al-Juhani said that, may Allah be pleased with him, that the Prophet (PBUH) recited

on the pulpit ﴿And prepare against them whatever you are able of power﴾ Beware, strength consists in archery. Beware, strength consists in archery. Beware, strength consists in archery. (1) Damra ibn Rabi'ah said that Raja' ibn Abi Salamah said: A man met Mujāhid in Makkah, Mujāhid had jualiq (a machine used in a war) Mujāhid said: This is a power, and Mujāhid is preparing for Jehad. (2) Ikrimah said that power is the fortresses. ﴿And of steeds of war﴾ wamin ribat alkhayl" female horses. ﴿By which you may terrify﴾, in Arabic is (turhibun) to disgrace them as Ibn Abbas, may Allah be pleased with them, said. (Turheebun) as recited by Yaqoob, so it has forms " 'arhabath" and "wrhhbth. ﴿the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows﴾ Mujāhid said : They are Banu Qurayza. Al-Suddi said: The people of Persia. Ibn Zayd said: They are the hypocrites, but you do not know them because they are among you, saying There is no god but Allah, and fighting with you. Some interpreters said: the disbelievers from Fairy, and other said: all Muslims'' enemies, otherwise the Prophet (PBUH) commanded to be dispersed. ﴿And whatever you spend in the cause of Allah will be fully repaid to you﴾ Allah will save and increase those rewards ﴿and you will not be wronged.﴾

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(1) **[1411]The assessment of the reliability of the chain of transmitters**

- Weak, because of the ignorance of the narrator about Uqba, and whereasIbn Abdus I did not find a wound or modification, and whereasAbdullah ibn Yaqoub Al-Kirmani is weak.

The authentication of Hadith

- The hadith has corrected ways, as it was narrated by a Muslim
- From the hadith of Harun ibn Maarouf, he said: Ibn Wahb told us, 'Amr ibn al-Harith told me about Abu 'Ali, Thumamah ibn Shafi, that he was 'Uqbah ibn 'Amir and mentioned him towards him see:
- Sahih Muslim (1917) The Book of the Emirate, Chapter on the Virtue of Throwing and Urging Him and Slandering Those Who Taught Him and then Attributed Him.

(2) **The assessment of the reliability of the chain of transmitters:**

- Weak diligence in the chain of tradition

The authentication of Hadith

- At tabari verified it in Jāmiʿ Al-Bayān (The Collection of the Interpretations
- Ali ibn Sahl told us, he told us Damra...
- And mentioned it.

(Qur'an 8:61)﴿And if they incline to peace﴾ i.e., if they incline to conclude a treaty. ﴿Then incline to it [also]﴾ by concluding a treaty with them. The interpreters said: this verse was abrogated by the verses in Bara'at; ﴿then fight and slay the Pagans wherever ye find them﴾ ﴿and Fight those who believe not in Allah﴾ ﴿and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing﴾.

(Qur'an 8:62)﴿But if they intend to deceive you﴾. If they intend to betray you. Mujāhid said : It means Qurayza ﴿then sufficient for you is Allah﴾ Allah will protect you from them. ﴿It is He who supported you with His help and with the believers﴾ Al-Suddi said: It means Al-ansar.

(Qur'an 8:63)﴿And brought together their hearts﴾ Allah brought together the hearts of Al-aws and Al-Khazraj by converting to Islam, after After Samir's war. Allah let them become brothers and they were enemies, and to be one group after they were many groups. ﴿If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.﴾ Ibn Aoun said that Omair ibn Ishaq said: We know that the first thing that will not be existed is the intimacy among people.

(Qur'an 8:64)﴿O Prophet, sufficient for you is Allah﴾

(1412) Ibn Fanjaweh informed that Ibn Habash al-Muqri informed that Muḥammad ibn Ahmad ibn Othman told that Ibrāhīm ibn Nasr told that Al-Hammani told that Jarir said that Yaqoub said Jaafar ibn Abi Al-Mughirah Saeed ibn Jubair said: thirty-three of men and six women had converted to Islam, during the time of Prophet's (PBUH), then Omer, may Allah be pleased with him, embraced Islam, so Allah revealed ﴿O Prophet, sufficient for you is Allah﴾ ﴿ and for whoever follows you of the believers." [(1)]. Most of the interpreters said:

(1) **[1412]The assessment of the reliability of the chain of transmitters:**
- Weak, from the messengers of Saeed ibn Jubayr, in which more than one narrator was described as important, and in which the one I did not find and in which the Hamani was accused of stealing the hadith.

The authentication of Hadith
- Verified by Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran) 5/1728 from Yahya Al-Hamani by him, Al-Suyuti said in ((The door of descent)) 1/100:

the Arabic word "men" is ended by "ALkassra" because of "AlKaf" in " Hassbak Allah", which meaning Allah is sufficient for you and for the believers, who follow you. And some interpreters said: "men" is ended by "Damma" as the word "Allah", so the meaning Allah and the followed believers are your sufficient.

(Qur'an 8:65) ﴿O Prophet, urge the believers to battle﴾.. O Prophet, encourage the believers to fight ﴿If there are among you twenty﴾ of men ﴿ who are steadfast﴾ seeking reward from Allah "they will overcome two hundred" their enemies and defeat them. "And if there are among you one hundred﴾ of patient men, who will not escape from the battle, and seeking the reward from Allah. ﴿Who are steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand﴾. If you fight the disbelievers steadily, they will escape from the killing. As the disbelievers fight without seeking for rewards. This verse is said as statement, but it is an imperative. It was obligatory, In Badr, on one believed man to fight ten of disbelievers. It was hard for the disbelievers, and annoyed them. So, Allah made it easier saying" ﴿Now, Allah has lightened [the hardship] for you, and He knows that among you is weakness﴾(Qur'an 8:66). i.e., one has to fight ten men, one hundred men to fight one thousand men. Asim, Hamza and Khalaf recited the Arabic word " Daefaan", but the rest of Qura' read "Doofaan", except that Abu Jaafar read " Dueafa'" the pular of " Daeif ", as " Shuraka' ﴿So if there are from you one hundred [who are] steadfast, they will overcome two hundred.﴾ Of the disbelievers. ﴿And if there are among you a thousand, they will overcome two thousand by permission of Allah. And Allah is with the steadfast.﴾ A group ranges from ten to two men, and if they

- Its ʾIsnād "Chain of Narration" is saheeh, and it was narrated by al-Tabarani in Al-Jāmiʿ Al-Kabīr (The Major Collection)12/60 (12470) by Ishaq ibn Bisher al-Kahili raising it from Ibn ʿAbbas (may Allah be pleased with him), al-Huthaimi said from al-Kahili in Majmaʿ Az-Zawāʾid (The Collection of the Additions)7/28: He is a liar.
- In his text, he looked as Ibn Kathir said in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran) Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)7/118, because this verse is civil, and the Islam of Umar was in Mecca after the migration to the land of Abyssinia and before the migration to Medina, and God knows best.

were on the half of their enemy, it was not necessary for them to flee from them, and if they were less than that, it was not necessary for them to fight, and it was permissible for them to be away from them.

(Qur'an 8:67) ﴿It is not for a prophet to have captives [of war]﴾. al-ʾAʿmash said that Amr ibn Murrah said that Abi Ubaidah said that Abdullah ibn Masoud, may Allah be pleased with him, said: Regarding the captives of Badr, the Messenger of Allah (PBUH), said: What about these captives? Then Abu Bakr, may Allah be pleased with him, said: O Messenger of Allah, they are your tribe and your relatives. May Allah will accept their repentance, and take a ransom from them, so that we will have power over the disbelievers. Then, Omar, may Allah be pleased with him, said: O Messenger of Allah, they did not believe you and they expelled you. Kill them. Let ʿAliyy killing Aqil, and let me killing so-and-so, one of Omar relatives, as they are the heads of disbelief. Abdullah ibn Rawaha, may Allah be pleased with him, said: O Messenger of Allah, burn them into a valley full of firewood. So, Al-Abbas said: your relatives will not keep touch with you. But, the Messenger of Allah (PBUH) kept silent. Then he left. The companions have different expectations regarding the decision of the Messenger of Allah (PBUH), either considering Abu Bakr's opinion, Omar's opinion, or Ibn Rawaha's opinion. Then the Messenger of Allah, (PBUH), came out and said: Allah Almighty created very kind people, and created very tough people. O Abu Bakr, you are like Ibrāhīm, when he said﴾ So whoever follows me - then he is of me; and whoever disobeys me - indeed, you are [yet] Forgiving and Merciful﴾ and also like ʿīsā when He said ﴿If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise﴾ O Omar, you are like Noah's, when He said: ﴿ O my Lord! Leave not of the Unbelievers, a single one on earth! and like Mūsā ﴿Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.﴾

Then the Messenger of Allah (PBUH) said: Now, you are poor, and none of them should be released except with a ransom or be killed. Abdullah ibn

Masoud, may Allah be pleased with him, said, except for Suhail ibn Bayda, as he converted to Islam. The Messenger of Allah (PBUH) kept silent, but I feared that stones would fall on me from the sky from that day (as a punishment), until The Messenger of Allah (PBUH) said: (Except for Suhail ibn Bayda). (1) Then, Abdullah ibn Masoud said: the next day I came to the Messenger of Allah, (PBUH), He and Abu Bakr were crying. I said: O Messenger of Allah, tell me what happened, why are you and your companion crying, tell me to share your grief or try to cry. Then the Messenger of Allah (PBUH) said: I cry for what was releveled ﴿It is not for a prophet to have captives [of war]﴾ Basri and Abu Ja'far recited "Takoon" the rest of Quora read "Yakoon". "captives" is a plural of a captive, such as: killings and a killed. ﴿until he inflicts a massacre [upon Allah 's enemies] in the land﴾ i.e. killing a large number of the polytheists, capturing them and defeated them. The Arabs say: "Athkhan" stand for scale exaggeration. And there is an expression in Arabic: I "Athkhan" something by knowledge, meaning I studied it well. Qatadah said: This was in Badr's battle,

(1) **The assessment of the reliability of the chain of transmitters:**
- His ʾIsnād "Chain of Narration" is interrupted, because Abu Ubaidah ibn Abdullah ibn Mas'ud did not hear from his father.
- Al albani deemed it to be weak, see: Ḍaʿīf Sunan al-Tirmidhī (weak hadiths in the Compilation of the Hadiths of Al Tirmidhi) (1/196, and his saying is contrary to what the hadiths said about
- Before him, al-Tirmidhi improved it, the ruler corrected it, and al-Dhahabi agreed.

The authentication of Hadith
- It was verified by Al-Tirmidhi in the commentary on Surah Al Anfal:
- Hadith (3084), he said: This is a good hadith.
- Abu 'Ubaydah did not hear from his father, and al-Tabari narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/43-44 with this ʾIsnād "Chain of Narration" he said:
- Abu al-Sa'ib told me, Abu Muawiyah told us, al-A'mash told us,...
- Abu al-Sa'ib told me, Abu Muawiyah told us, al-A'mash told us,...
- (3632), and verified by Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)5/1731, and al-Hakim in Al-Mustadrak (The Completion)
- 3/21 Both are from Jarir ibn 'Abd al-Hamid, from al-A'mash, corrected by al-Hakim, and approved by al-Dhahabi.

when the Messenger of Allah (PBUH) ransomed four thousand of disbelievers, then another four thousand. by my life ! the Messenger of Allah (PBUH), did not kill a large number of disbelievers on that day ! And He was the first fight against the polytheists. Ibn Abbas, may Allah be pleased with them, said: This is the day of Badr and the Muslims at that time were few, so when their number multiplied and their power intensified ﴿Allah revealed and either [confer] favor afterwards or ransom [them]﴾ So Allah gave His Prophet (PBUH) and the believers, regarding the captives, the option, either killing, enslaving, paying ransom, or setting them free. ﴿Some Muslims desire﴾ O believers ﴿the commodities of this world﴾ by taking a ransom ﴿but Allah desires [for you]﴾ the rewards of ﴿the Hereafter﴾ By conquering the polytheists and spreading Allah's religion ﴿And Allah is Exalted in Might and Wise﴾

(Qur'an 8:68) ﴿If not for a decree from Allah that preceded﴾. Ibn Abbas, may Allah be pleased with them, said that war spoils before the Prophet, (PBUH), were forbidden to the prophets and all nations.

If they got war spoils, they used it as an offering, and it was forbidden for them to take a little or a lot from it. Allah Almighty had mentioned in the Source of Decrees, that the spoils and captives were lawful for Muḥammad and his nation, so when it was the day of Badr and the believers hurried in the spoils and taking the ransom, Allah Almighty revealed ﴿If not for a decree from Allah that preceded﴾ i.e. If Allah did not mention in the Source of Decrees, that the spoils and captives were lawful for Muḥammad and his nation. Al-Hassan, Mujāhid , Saeed ibn Jubair and Ibn Zaid said: If Allah did not mention in the Source of Decrees, that He would not punish anyone who flighted in Badr battle with the Prophet, (PBUH). ﴿If not for a decree from Allah that preceded﴾. Ibn Jurayj said: Allah will not mislead a people after He hath guided them, in order that He may make clear to them what to fear (and avoid), He does not blame people who did things in ignorance. ﴿you would have been touched﴾ you would be punished" ﴿ for what you took﴾ ransom and war spoils before you are commanded to do so. ﴿by a great punishment.﴾ Muḥammad ibn Sirin said that Ubaidah Al-Salmani

said that the Messenger of Allah, (PBUH), said to his companions regarding the captives of Badr: "If you wish kill them or ransom them, and some of you will be martyred". The captives were seventy. They said: Rather, we will take the ransom, enjoy it, and strengthen ourselves with it against our enemy, and the same number of men will be martyred from us. (1) Ubaidah said: They asked for both of them, so seventy of them were killed (on the day of Uhud).

Ibn Ishaq and Ibn Zayd said: All the believers, involved in Badr's battle, wanted to get the spoils, except for Umar ibn al-Khattab, may Allah be pleased with him, who killed anyone of the captives, he met, saying: O Messenger of Allah, we do not fight to get war spoils, We are fighting in the favor, till Allah is worshiped. Therefore, he advised the Messenger of Allah, (PBUH), to kill the captives. Saad ibn Muadh said: O Prophet of Allah, killing the disbelievers dearer to me than keeping them alive. So, the Messenger of Allah (PBUH) said: If a torment descended from the sky, only Omar ibn Al-Khattab and Saad ibn Muadh would have escaped from it.

(Qur'an 8:69) ﴿So, consume what you have taken of war booty [as being] lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful.﴾.

(1413) (2)

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(1) **The assessment of the reliability of the chain of transmitters:**
- This is a hadith of Hasan Gharib, and it was corrected by al-Albaani in Ṣaḥīḥ Sunan At-tirmidhi (the Sound in the Compilation of the Hadiths of At-tirmidhi)4/67.

The authentication of Hadith
- It was verified by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/46 by him, and al-Tirmidhi in al-Sir, the chapter on what was mentioned in the fight against the Asari and the redemption of the hadith (1567), and Ibn Hibban in ((his book on sound and authenticated hadiths)) as in ((al-Ihsan)) 11/118, and al-Nasa'i in Al Sunan Al-Kubrā (the Major Collection of Traditions) Al-Sunan Al-Kubrā (the Major Collection of Traditions)The book of biographies, chapter on killing prisoners 5/200.

(2) **[1413]The assessment of the reliability of the chain of transmitters** :verified

The authentication of Hadith
- Narrated by Imam Muslim in Jihad, Chapter on the Analysis of Spoils, Hadith (4653).
- Salem Abu Hammad.
- Ibn Abi Hatim said: It was narrated from al-Sudi, and 'Ubayd Allah ibn Musa narrated about it. I heard my father say that, and I asked him about it, and he said:

(1414)[1]

(Qur'an 8:70) ﴿O Prophet, say to whoever is in your hands of the captives﴾. The verse was revealed about Al-Abbas ibn Abd Al-Muttalib, and he was captured at that time, and Al-Abbas was one of the ten who guaranteed the food of Badr Army. When he was reported Army's catastrophe, he went out with twenty ounces of gold to feed the people. But they fought before that, and

- An unknown sheikh I do not know was narrated by other than Ubayd Allah ibn Musa, and Ibn Hibban mentioned him in the trusts, and he was mentioned by Al-Dhahabi, and Ibn Al-Jawzi in the weak.
- Ibn Hajar said: Abu Hatem spoke about it.
- See: Criticism and Authentication Criticism and Authentication 4/192, al-Thiqāt (Authenticated Narrators) 6/411, al-Mughnī fī al-ḍu'afā'(the Sufficient book on weak narrators)1/252, al-Ḍu'afā' wa-al-matrūkīn (weak and discredited Narrators) by Ibn Al-Jawzi 1/307, and Lisān al-mīzān the Scale on judging the narrators)3/216.

(1) **[1414]The assessment of the reliability of the chain of transmitters**

- Weak in which Salem Abu Hammad is an unknown sheikh - his golden promise and Ibn al-Jawzi in the weak -
- Perhaps what al-Haythami meant in Majma' Az-Zawā'id (The Collection of the Additions)8/258 in his commentary on the narration of al-Bazzar said:
- And there are those who did not I know them, and whereasAbdullah ibn Hamid, the Author's scholar, I did not find a wound or modification in it, and the rest of and its narrators are authenticatedits narrators are authenticated.
- But there are many correct ways to speak, but without saying: (The prophets used to isolate the khums), as Al-Dhahabi said in Mīzān al-i'tidāl (the scale of Authentication on the critic of Narrators) 3/164 in the biography of Salim ibn Abi Hammad:
- He has a reprehensible hadith.
- Then he gave a part of the hadith.
- when fire eats spoils of war the previous nations, not just for the khums, is fixed in the two Sahihs of the hadith of Abu Hurayrah, as it was brought out by al-Bukhari in the book The Imposition of the Khums (8), the chapter of the Prophet's saying, "I have given you the spoils" (3124).

The authentication of Hadith

- It was verified by a Muslim in Jihad and Sir, the chapter on the analysis of the spoils of this nation in particular (523).
- It was verified in this meaning and word by al-Bazzar in al-Baḥr al-zakhkhār (the enriched sea)2/166, and al-Bayhaqi in Al sunan Al-Kubrā (the Major Collection of Traditions)2/433, by Muhammad ibn Ya'qub.

the twenty ounces remained with Al-Abbas. Then it was taken from him in the war, so he told the Prophet (PBUH), to consider the twenty ounces as apart of his ransom, but he refused, and said: I will not leave to you, something you intended to use against us". Also, Al-Abbas was assigned to redeem his two nephews: Aqeel ibn Abi Talib and Nawfal ibn Al-Harith. So, Al-Abbas said: O Muḥammad, you left me without any money. And the Messenger of Allah said: So where is the gold that you paid to Umm Al-Fadl at the time of your departure from Makkah? You said to her: I do not know what will happen to me. In case not coming back, take this gold for you, Abdullah, Obaidullah, Al-Fadl and Qathm, meaning his sons. Al-Abbas said to him: How did you know? He said: (My Lord told me about it). Al-Abbas, may Allah be pleased with them, said: And I witness that you are truthful! And that there is no God but Allah, and that you are His servant and His Messenger, and no one knows it except Allah. (1) ﴿O Prophet, say to whoever is in your hands of the captives﴾ and you took a ransom from them. Abu Jaafar and Abu Amr recited: (Alusara) and they are two forms (with one meaning), and the rest of reciters read {Alasraa}. ﴿If Allah knows [any] good in your hearts, He will give you [something] better﴾ i.e., faith. ﴿better than what was taken from you﴾ as a ransom. ﴿and He will forgive you; and Allah is Forgiving and Merciful.﴾ Al-Abbas, may Allah be pleased

(1) **The assessment of the reliability of the chain of transmitters: verified**
The authentication of Hadith
- Al-Hakim narrated it in Al-Mustadrak (The Completion) 3/324 in detailand there is a difference in words, and he said: Sahih on the condition of a Muslim and did not take it out, and Al-Dhahabi agreed, through Ibn Ishaq, Yahya ibn Abbad ibn Abdullah ibn Zubayr, from his father, from Aisha, may God be pleased with her, and verified by al-Tabarani in al-Mu'jam al-Awsaṭ (the medium lexicon)8/105 abbreviated by Ibn Ishaq says Abdullah ibn Abi Najih told me about tender from Ibn Abbas may God be pleased with him.
- Al-Haythami said in Majma' Az-Zawā'id (The Collection of the Additions) 7/28:
- The men of the middle are the men of the Sahih, other than Ibn Ishaq, and he has stated to hear.
- It was narrated by al-Tabari in Jāmi' Al-Bayān (The Collection of the Interpretations) 10/49, separated from several ways from Ibn Ishaq, al-Kalbi and other hadiths of Ibn 'Abbas (may Allah be pleased with him).

with them, said: compensated me with twenty slaves, all of whom their value are multiplied with a lot of money, and the lowest of them is multiplied with twenty thousand dirhams instead of twenty ounces, He gave me Zamzam well, and I would not like that I have all the money of the people of Mecca instead of Zamzam, and I am looking forward to forgiveness from my Lord. Qatada said: It was mentioned to us that the Prophet of Allah, (PBUH), when the money of Bahrain, eighty thousand, came to him, and he performed ablution for the noon prayer. Al-Abbas, may Allah be pleased with them, said: This is better than what was taken from us, and I hope for forgiveness. (Qur'an 8:71) ﴿But if they intend to﴾ i.e., captives ﴿to betray you - then they have already betrayed Allah before, and He empowered [you] over them.﴾ In badr ﴿And Allah is Knowing and Wise.﴾

(Qur'an 8:72) ﴿Indeed, those who have believed and emigrated﴾They abandoned their people, their clan, and their homes. i.e., the immigrants ﴿and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided﴾ the Prophet of Allah and the immigrants, meaning they let them living with them ﴿aided﴾ help them to defeat their enemy. i.e. Alansar ﴿they are allies of one another.﴾ Except for their disbelieved relatives. Ibn Abbas, may Allah be pleased with them, said: This is about inheritance, they inherited by emigration, and Allah made the inheritance (for the Muhajireen and the Ansar) without the relatives, and the one who believed and did not emigrate would not inherit because he did not emigrate and did not help, so they used to do that, until Allah Almighty reveled: ﴿But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah﴾ So this matter was abrogated by this verse, and the inheritance became for the believed relatives, and the people of two religions do not inherit anything ﴿But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate﴾. i.e., inheritance ﴿until they emigrate﴾ Yaḥīā ibn Wathab, Al-A'mash, and Hamza recited " Yuhajiruu", and the rest Quora recited "Yuhajire", and they are one. Al-Kisa'i said: "Walayah" means victory, and "wilayah" by means leadership. ﴿And if they seek help of you for the

religion, then you must help, except against a people between yourselves and whom is a treaty.﴾ i.e. a Covenant ﴿and Allah is Seeing of what you do.﴾

﴿And those who disbelieved are allies of one another.﴾ (Qur'an 8:73) in aiding and supporting. Ibn Abbas, may Allah be pleased with them, said: It was revealed about the inheritances of the disbelievers who concluded a Covenant. Al-Suddi said: A man said: Shall we inherit our disbelieved relatives? So, this verse was revealed. Ibn Zayd said: The immigrant and the believer who did not emigrate were not inheriting, even if they were believed brothers, and that is because this religion was not spread in this country, until the day of the Conquest of Makkah, the migration ceased, and they inherited by kinship wherever they were, and the Prophet,(PBUH), said: (There is no migration after the Conquest of Makkah. But It is Martyr). Qatada said: A man used to stay between the Muslims and the polytheists, and he would say: If these were victorious, I would be with them, and if they were victorious, I would be with them. Allah did not accept it, and revealed ﴿And those who disbelieved are allies of one another.﴾ Their fires should not be visible to one another (a Muslim and a polytheist) except for paying the tribute who approves of the tax. ﴿If you do not do so﴾ Abd al-Rahman ibn Zaid said: Do not leave them to inherit (as they used to inherit). Ibn Abbas, may Allah be pleased with them, said: Do not follow in the inheritance what I commanded you to do. And Ibn Juraij said: Do not cooperate and support.

Ibn Ishaq said: Allah Almighty made the Muhajireen and the Ansar the people of his guardianship in the religion to the exclusion of anyone else, and He made the unbelievers allies of one another, then He said: ﴿If you do not do so﴾ when the believer support the disbeliever there will be fitnah on earth and great corruption.

(Qur'an 8:74)﴿But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly.﴾ Ibn Kisan said: They achieved their faith by emigration, jihad, and spending money in supporting the religion of Allah Almighty. For them is forgiveness and noble provision. That is the paradise.

(Qur'an 8:75)﴿And those who believed after [the initial emigration] and emigrated and fought with you - they are of you. But those of [blood] relationship is more entitled [to inheritance] in the decree of Allah﴾ which is the Preserved Tablet, which He has. it was said: the meaning is the division of Allah, which He divided and explained in the Qur'an in Surat An-Nisa. Indeed, Allah is Knowing of all things. Qatadah said: A bedouin would not inherit from an immigrant, so Allah Almighty revealed this verse. Ibn al-Zubayr said: A man used to conclude a contract with a man and say: You inherit me and I inherit you, so this verse was revealed. May Allah grant us success

Surat At-Tauba

This surah was revealed in Medina. It consists of ten thousand four hundred and eighty eight characters, four thousand and ninety eight words, and one hundred and twenty nine verses.

[1415] Muḥammad ibn al-Qasim ibn Ahmad informed us that Muḥammad ibn Abdullah ibn Yaḥīā informed us that Muḥammad ibn al-Fadl informed us that Abdullah ibn al-Husayn said that Ahmed ibn Muḥammad ibn Ammar informed us that Hamdan ibn Abdullah al-Marwazi informed us that Abdullah ibn Saeed informed us that Abdullah ibn Yazid al-Ammi informed us that Hisham informed us on the authority of Amer al-Sha'bi on the authority of Masruq on the authority of Aisha (may Allah be pleased with her) who said "The Messenger of Allah (PBUH) said: **(Indeed the Qur'an was not revealed to me except a verse by a verse and a letter by a letter, except for Surat (Baraa') and ("Say: He is Allah, the One"), for they two were revealed to me with seventy thousand rows of angels, each saying: O Muḥammad Be good to Allah).** (1)

[1416] Abu Al-Husayn ʿAliyy ibn Muḥammad ibn Al-Hassan Al-Jerjani informed us that Abu Ahmed Abdullah ibn Adi Al-Hafiz informed us that Ahmed ibn ʿAliyy ibn Al-Muthanna informed us that Obaid Allah Al-Qawariri informed us that Yazid ibn Zurai' informed us that Awf ibn Abi Jamila Al-Aarabi said: Yazid Al-Farsi told me and said: Ibn Abbas (may Allah be pleased with

(1) **[1415]The assessment of the reliability of the chain of transmitters**

- Its ʾIsnād "Chain of Narration" is very weak, because of the case of Abdullah ibn Yazid, and in its ʾIsnād "Chain of Narration"narrators whom I did not find.

The authentication of Hadith

- Mentioned by al-Zamakhshari in Al-Kashshāf (The Revealer)2/179.
- Al-Haafiz Ibn Hajar said: Al-Thaalbi took it out of the hadith of Aisha with a weak isnad.
- Al-Kāfī Ash-Shāfī (The Sufficient Cure)(p. 83)
- Firouzabadi said: Extremely weak
- Baṣā'ir dhawī al-Tamyīz (on the Insights of the people of understanding on the holy book) 1/ 273
- Verified by Al-Thaalbi narrated from 'Aisha (may Allah be pleased with her) that al-Iraqi said: He is very denied.
- Al-Shihab Al-Khafaji's marginal gloss on Al-Baydawi 4/380

him) told me and said: I asked Othman ibn Affan: What had induced you to deal with (Al-Anfal), which is one of the Mathani and with (Baraa'ah) which is one of the suras with a hundred or more verses joining them without writing between them the line containing "In the name of Allah, the Most Gracious, the Most Merciful" and putting it in the seven long suras? Othman (may Allah be pleased with him) replied: Over periods of time, suras with numerous verses [135/a] would be revealed to the Messenger of Allah (PBUH), and when some Qur'an was revealed, he would call one of those who wrote and oredr him to put these verses in the surah in which such-and-such is mentioned, and when a verse was revealed, he would order him to put it in the surah in which such-and-such is mentioned. Al-Anfal was one of the first to reveal in Medina, and Bara'a was one of the last suras to reveal, and the subject matter of the one resembled the other, its story was similar to that of Al-Anfal. Because the Messenger of Allah died without having explained to us whether or not it belonged to it, I joined them two without writing the line containing "In the Name of Allah, the Most Gracious, the Most Merciful" and put it in the seven long suras. (1)

(1) **[1416]The assessment of the reliability of the chain of transmitters**

- And its narrators are authenticated.

The authentication of Hadith

- It was verified by Abu 'Ubayd in Faḍā'l Al-Qur'ān (The Quran's Merits) (p. 286), and by Abu Dawood, Kitab al-Salat, chapter of Jahr (787) by Marwan ibn Muawiyah.
- It was verified by Ahmad in ((Al-Musnad)) 1/57 (399), Al-Bazzar in al-Baḥr al-zakhkhār (the enriched sea)2/8, Al-Nasa'i in Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions) in the virtues of the Qur'an, the chapter of the surah in which such and such is mentioned (8007), and in Faḍā'l Al-Qur'ān (The Quran's Merits) (p. 84), and Al-Nahhas in al-Nāsikh wa-al-mansūkh (on the abrogator and the abrogated)2/297
- All of them are from Auf ibn Abi Jamila, from Yazid al-Farsi.
- In the same wording.
- At-Tirmidhi said: This is a hadith of good saheeh.
- In Tuḥfat al-ashrāf (the marvelous feat of the elite)by al-Mazi 7/261 and the lithographic version of Tuḥfat al-Aḥwadhī (the master work of Al – Ahwadhi on the commentary on the compilations of Al- Tirmidhi)by al-Mubarakfuri 4/114:
- A sound hadith, we only know it from Auf's hadith about Yazid al-Farsi.
- Al Hakim said: The attribution is correct and they did not take it out.

[1417] and I heard (Abu al-Qasim al-Hasan ibn Muḥammad ibn al-Hasan al-Naysaburi) saying: I heard Abu Abdullah Muḥammad ibn Nafi al-Sijzi in Herat saying: I heard Abu Yazid Hatim ibn Mahboub al-Sami saying: I heard Abd al-Jabbar Ibn Al-Ala' Al-Attar saying: Sufyan Ibn Uyaynah was asked why it was not written at the begin of Bara'a "In the Name of Allah, the Most Gracious, the Most Merciful" He replied: Because the name of Allah implies mercy, and mercy is safety, and this surah was revealed about the hypocrites and with the sword, and there is no safety on the part of the hypocrites. (1)

(Qur'an 9:1) ﴿A (declaration) of immunity from Allah and His Messenger﴾ in the nominative case, being a predicate of an implied subject, i.e. this is a (declaration) of immunity, or it is in the nominative, being a predicate of the adjective based on preposition and postposition; that is, to those of the pagans whom you covenanted a declaration of immunity from breaking the covenant and rescinding the contract. It is a noun rhymed with faalah, such as shana'ah and dana'ah.

﴿to those of the pagans whom ye covenanted﴾ i.e. those with whom the Messenger of Allah (PBUH) made a covenant, because he was the one in

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- He also said: It is true on the condition of the two sheikhs and they did not take it out.
- Al zahabi agreed.
- Ibn Kathir said: And the hadith in al-Tirmidhi and others with a strong good isnad.
- Faḍā'l Al-Qur'ān (The Quran's Merits)(p. 143)

(1) **[1417]The assessment of the reliability of the chain of transmitters**

- His 'Isnād "Chain of Narration" is weak; author's scholarthe author's scholarlied to the ruler, Muhammad ibn Nafi did not mention a wound or modification, and the rest of its narrators are authenticated.

The authentication of Hadith

- Al-Samani attributed it in Tafsīr al-Qur'ān Al-'Aḍhīm (The Exegesis of the Holy Quran)2/285, and al-Qurtubi in Jāmi' li 'Aḥkām al-Qur'ān (The Compilation of the Quranic Rules)8/63
- It was narrated by al-Hakim in Al-Mustadrak (The Completion)2/330 and Abu al-Shaykh and Ibn Mardawayh as in Ad-Durr Al-Manthūr (The Dispersed Pearls) by al-Suyuti 3/377 from 'Ali ibn Abi Talib (may Allah be pleased with him).
- It was narrated by ibn Atiyyah in Al- al-Muḥarrir al-Wajīz (on the abridged review on the interpretation of the Qur'an) 3/3 and al Qurtubi Jāmi' li 'Aḥkām al-Qur'ān (The Compilation of the Quranic Rules) 8/62

charge of the contracts, and his companions were all satisfied with that, so it was as if they had contracted and covenanted altogether. [135/b]

(Qur'an 9:2) ﴿Go ye﴾ Note the transition here from statement to the imperative, i.e. Say to them: travel, that is, walk ﴿through the land﴾, coming and turning, secure, not afraid of any of the Muslims that he may fight, pillage, kill or capture you.

﴿four months﴾ It is said in Arabic: So-and-so saha (traveled on the earth) seyahatan, suyoohan, and sayahanan.

﴿but know that yet ye cannot escape Allah﴾ i.e. you can neither frustrate nor outstrip, ﴿but that Allah will cover with shame the unbelievers﴾, that is, will humiliate them and bring them shame in this world, and Fire in the Hereafter.

Scholars differed about the manner of this respite and about those to whom Allah and His Messenger declared immunity from the covenants that were concluded between them and the Messenger of Allah (PBUH).

Muḥammad ibn Ishaq and others said "They are two types of pagans, one of whom had a covenant term of less than four months (so they were given a deadline of four months), and the other type had a term for an unlimited period of time, so their term was limited to four months; to decide on their own matter, then war was to be declared against them in the cause of Allah, His Messenger, and the believers, to be killed and captured wherever they were caught, unless they repent, and their term began on the day of the major Hajj and ended on the tenth of the month of Rabi' al-Thani. As for those who had no covenants, their term was the expiration of the sacred months, that is, fifty days.

Al-Zuhri said: These months are : Shawwal, Dhul-Qa'dah, Dhul-Hijjah and Muharram, for this verse was revealed in Shawwal.

Al-Kalbi said: The four months were only for the type who had a covenant between them and the Messenger of Allah of less than four months, so he completed the four months for them, (and those who had a covenant for more than four months, it was the ones who [136/] were commanded to have their covenant completed) as Allah said: ﴿So fulfill your engagements with them to the end of their term﴾.

Muqātil said: It was revealed about three Arab neighborhoods: Khuza'ah, Banu Mudlij and Banu Khuzaymah with whom the Prophet (PBUH) had made a treaty at Hudaybiyah for two years, so Allah set their term for four months. But after this verse had been revealed, the Prophet (PBUH) did not covenant with any of the people.

Al-Hasan (may Allah have mercy on him) said "Allah sent Muḥammad (PBUH) and commanded him to call people to monotheism and obedience, imposed on him the laws and commanded him to fight those who fought him from among the polytheists, as He said ﴿and fight in the cause of Allah those who fight you﴾. The Messenger would fight only those who fought him, and he stopped fighting the people of covenants who used to pact with him for three and four months until they looked into their matter; either they submit themselves and embrace Islam, or a war was declared against them, then ordered him to fight the polytheists and declare immunity from them, and he respited them for a term of four months on condition that they submit themselves and embrace Islam, or war was declared against them. None of them had a term of more than four months; neither those who had a covenant before immunity nor the ones who had no covenants, so the term for all of them was four months and all polytheists among the people of the covenant and others were made lawful to kill after the expiry of the term.

Abd al-Rahman ibn Zaid said: He broke every covenant of more than four months and reduced its term to four.

Muḥammad ibn Ishaq, Mujāhid and others said "It was revealed about the people of Makkah, because the Messenger of Allah covenanted Quraysh in the year of Hudaybiyah that they would cease to fight for ten years, during which people would be safe and keep back from each other [136/b]. Khuza'ah joined the covenant of the Messenger of Allah, and Banu Bakr joined the covenant of Quraysh. Beside these covenants, there were some covenants between the Messenger of Allah and certain tribes of the Arabs, but Banu Bakr attacked Khuza'a and broke the covenant and they

took possession of them, then Quraysh supplied Banu Bakr with weapons. When Banu Bakr and Quraish backed each other (against Khuza'a) and broke their covenant, Amr ibn Salem Al Khuza'i came out and stood before the Messenger of Allah and rhymed some verses urging him to mobilize an army for fighting the Pagans.

The verses read in Arabic:

yā rabbi ʾinnī nāshidun Muḥammada hilf ʾaibna waʾabihil ʾatladā
kunta lanā aban wakunnā waladā thammat ʿaslamnā walam nanzaʿ yadā
fansur hadāka Allahu nasran ʿatada wadʿu ʿibada Allahi yaʾtū madadā
fīhim rasūlu Allahi qad tajarradā abyadu mithlash-shams yanmū suʿudā
ʾin sima khasfun wajhuhū tarabbadā fī faylaqin kalbahri yajri muzbidā
ʾinna Qurayshan ʾakhlafūka ʾalmawʾidā wanaqadu mithāqaka ʾalmuʾakkadā
wazaʿamū ʾan lasta tadū ʾahadā wahum ʾadhallu waʾaqaulu ʾadadā
hum bayyatūnā bialhatimi hujjada waqatalūna rukan wasujjadā

Which is translated as:

Oh Lord, I implore with rhyme to thee
For Muhammad, who swore with his ancestry
He was a father, we his progeny
Then we embraced Islam with full honesty
Grant him victory, Oh Allah, with might
And call upon the believers to join the fight
Among them is the Messenger, shining bright
Like the sun, rising high in the sky's height
If the enemy comes, with face downcast
Like foaming waves, their army runs fast
If Quraysh breaks the treaty, as in the past
And breaks the covenant that was meant to last

They claim that no one listens to your call

But they are few, with no honor at all

They attacked us in Huteem, with no remorse

Killing us as we prayed, bowed and prostrate of course

Then the Messenger of Allah (PBUH) said: **(May I am not helped if I would not help you)**, then he prepared the army and left for the conquest of Makkah where Allah helped him to achieve his purpose in the eighth year of Hijra.

Then when he left for the expedition of Tabuk and some hypocrites left behind and spread rumors, the pagans began to break their covenants, so Allah commanded him to cast their covenants to them so that they would be declared of war, as Allah says ﴿if you fear treachery from any group, throw back their covenant to them (so as to be﴾ on equal terms ….﴾ [137/a]

In the year 9, the Messenger of Allah (PBUH) intended to perform Hajj. He said "The pagans may attend and circumambulate with their bodies naked, and I am not going to perform Hajj until I will be certain that they will not do so. The Messenger of Allah (PBUH) appointed Abu Bakr (may Allah be pleased with him) a commander in that year and sent him to establish the Hajj for the people, and he sent with him the forty verses at the beginning of surah (Baraa') to read it to the people performing Hajj, and when he arrived, the Messenger of Allah (PBUH) called ʿAliyy may Allah be pleased with him) and said to **him "Come out with this story from the beginning of (Baraa) and announce that to the people when they gather).** ʿAliyy (may Allah be pleased with him) left on the she-camel of the Messenger of Allah (PBUH) called Al-Adba' until he caught up Abu Bakr (may Allah be pleased with him) at Dhu al-Hulayfah, who took it from him and went back to the Prophet (PBUH) and said "O Messenger of Allah ! May my mother and father be sacrificed for you ! Has anything been revealed about me ? The Messenger said **(No, but only a man who belongs to me is the one who can report the speech of a person other than me. Are not you satisfied, Abu Bakr, that you were with me in the cave, and**

that you will be my companion at the basin?) Abu Bakr said: Nay, O Messenger of Allah. (1)

Jaber (may Allah be pleased with him) said "I was with ʿAliyy (may Allah be pleased with him) when the Messenger of Allah (PBUH) followed him with Abu Bakr (may Allah be pleased with him). When we were in Al-Araj, he dressed for the morning prayer, and when Abu Bakr (may Allah be pleased with him) stood up to say the takbeer, he heard the sound of the foam, so he stood up and said "This is the foam of the she-camel of the Messenger of Allah, Al-Adbaʾ. The Messenger of Allah (PBUH) has begun the Hajj! They found ʿAliyy (may Allah be pleased with him) upon it, so Abu Bakr may Allah be pleased with him) said "Are you a commander or commanded?" ʿAliyy replied "Rather, the Messenger of Alah (PBUH) sent me with (Baraaʾ) to read it to the people. Then, Abu Bakr (may Allah be pleased with him) (a commander for Hajj and ʿAliyy (may Allah be pleased with him) walked with Jaber to call for (Baraʾa). They approached Makkah, and when it was the day before Tarwiyah, Abu Bakr [137/b] (may Allah be pleased with him) stood up and delivered the people a sermon and told them about their rituals, and he established the Hajj for the people. The Arabs in that time of their year were in the same positions of Hajj that they were in during the

(1) - Al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/65 and in Tārīkh al-Rusul wa-almulūk (on the Chronicles of Prophets and Kings)3/122 on the authority of al-Saddi from his saying.
- Ahmad narrated in ((Al-Musnad)) 3/212, 283 (13214, 14019), and Tirmidhi in Tafsir, chapter: And from Surat Al-Tawbah (3090), and Al-Nasaʾi in Al Sunan Al-Kubrā (the Major Collection of Traditions) Al-Sunan Al-Kubrā (the Major Collection of Traditions) The Book of Characteristics Chapter mentioning the guidance of the Prophet innocently with Ali (8460) 412 from the way of Affan and Abdul Samad from Hammad from Sammak from Anas - may God be pleased with him:
- The Messenger of Allah innocently unfounded with Abu Bakr to the people of Mecca and said: Then he called him, and he unfounded it to me, and he said:
- Only a man from my family can reach her.
- The wording is attributed to Ahmed.
- Tirmidhi said: This is a hadith of A sound hadith Gharib from the hadith of Anas ibn Malik.
- And his good ʾIsnād "Chain of Narration" al-Albaani in Ṣaḥīḥ Sunan At-tirmidhi (the Sound in the Compilation of the Hadiths of At-tirmidhi)3/55.

pre-Islamic period, and at length when it was the day of sacrifice ʿAliyy ibn Abi Talib (peace be upon him) stood and made a call to the people as he had been commanded, and he recited to them Surah of Bara'ah.

Al-Sha'bi (may Allah be pleased with him) said "Muharrar ibn ʾAbū Hurayrah told me on the authority of his father who said "I was with ʿAliyy (may Allah be pleased with him) when the Prophet (PBUH) sent him calling, and if his voice sounded I called out. I said "What were you calling for?" He said "Four things" **(No one shall circumambulate the Kaaba with his body naked, whoever has a covenant with the Messenger of Allah (PBUH), such covenant is for its appointed term, no one enters the House except for a believing soul, and no pagan should perform Hajj after our this year)**. (1) They said "The pagans said "We absolve ourselves of your covenant and the covenant of your cousin except stabibng and beating, and they started saying: O Allah, we have been prevented from praising you.

Later in the tenth year, the Prophet performed the Farewell Pilgrimage then returned to Medina, and stayed for the remainder of Dhul-Hijjah, Muharram, Safar and some nights of the month of Rabi' al-Awwal until he passed away.

(Qur'an 9:3) ﴿and an announcement﴾ is conjoined to ﴿a (declaration) of immunity﴾ ; that is: notice. The Arabic adhan is used also to mean the call for prayer. It is said: aathantuhu faathen (I let him know, and he knew). The origin of adhan is adhn i.e. I cast it (something) in his ears.

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(1) The assessment of the reliability of the chain of transmitters:

- It has an acceptable editor.
- It was verified by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations) 10/63 and Ahmad (7977), al-Darami in al-Musnad (1960), al-Nasa'i in Al sunan Al-Kubrā (the Major Collection of Traditions)in the interpretation of Surat al-Tawbah (11214), and in al-Mujtabá (the chosen) in the Book of the Rites of Hajj, the chapter on the saying of the Almighty:
- {Take} (2958), and al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/63-64 all of them through a division, from al-Mughaira, from al-Shaabi, from al-Muhrir, from his father...
- in its meaning.
- However, in shuba's account: Whoever has a covenant between him and the Messenger of Allah will postpone it for four months.

Atiyah Al-Awfi and Suleiman ibn Musa Al-Shami said "Adhan refers to relating a story, from the opening of Bara'ah to ﴿and if you fear poverty.…﴾ amounting to twenty-eight verses.

﴿from Allah and His Messenger to the people (gathering) on the day of the Great Pilgrimage﴾ There are different opinions on that day; Abu Juhaifa, Ataa [138/], Tawus and Mujāhid said "It is the day of Arafa, as narrated by Ikrima on the authority of Ibn Abbas (may Allah be pleased with them both).

Such opinion is evidenced by the hadith of Abu al-Sahba' al-Bakri who said "I asked ʿAliyy ibn Abi Talib (may Allah be pleased with him) about the day of the Great Hajj, and he replied: The Messenger of Allah (PBUH) sent Abu Bakr ibn Abi Quhafa (may Allah be pleased with him and his father) to establish Hajj for the people, and he sent me with him with forty verses of Bara'ah. When it was the day of Arafah, he delivered a sermon to the people. When he finished his sermon, he turned to me and said: Stand up, O ʿAliyy! Fulfill the obligation that the Messenger of Allah (PBUH) assigned to you! Then I stood up, and recited to them forty verses of Bara'ah, then we left until we reached Mina, there I threw the Jamrah and slaughtered the camel, then I shaved my head, and I knew that not all of the assembly attended Abu Bakr's sermon on the Day of Arafah, so I started passing by all the tents reading it to them. So, I think you thought it was the Day of Sacrifice. It is not the day of Arafah.

Shihab ibn Abbad Al-Asri narrated on the authority of his father who said: I heard Omar ibn Al-Khattab (may Allah be pleased with him) saying: This is the day of Arafah, the day of the Greater Pilgrimage; Let no one fast on it. He said: So I performed Hajj after my father, then I went to Medina and asked about the best of its inhabitants. They people said: Saeed ibn Al-Musayyib. I went to him and said: I asked about the best of Medina inhabitants and the people said: Saeed ibn Al-Musayyib. Now, tell me about fasting on the day of Arafah. He said: I will tell you about someone who is a hundred times better than me; It is Omar, or Ibn Omar (may Allah be pleased with them

both) who used to forbid people from fasting on that day and said: It is the day of the greater pilgrimage. (1)

Ma'qil ibn Dawood said: I heard Ibn al-Zubayr (may Allah be pleased with him and his father) saying: This day of Arafah is the day of the greater pilgrimage, so let no one fast on it.

Ghalib [138/b] ibn Ubaidullah said: I asked Ataa about the day of the greater pilgrimage, and he replied: It is the day of Arafah. Leave it before the break of dawn.

Qais ibn Makhrama (may Allah be pleased with him) said: The Messenger of Allah (PBUH) delivered a sermon on the eve of Arafah, and he started saying "Now then - and he never delivered a sermon but said: Now then, this is the day of the greater pilgrimage". (2)

Nafi' ibn Jubayr, Qais ibn Abbad, Abdullah ibn Shaddad, Al-Sha'bi, Al-Nakh'i, Al-Suddi, and Ibn Zayd said: It is the Day of Sacrifice, as narrated in one of the two narrations on the authority of ʿAliyy (may Allah be pleased with him).

Yaḥīā ibn Al-Jazzar said: ʿAliyy went out on the Day of Sacrifice on a white mule towards the cemetery, then a man came to him and took the bridle of his beast and asked him about the day of greater pilgrimage, and he replied: It is this your day. Set it (the beast) free.

Ayyash Al-Amiri said: Abdullah ibn Abi Awfa (may Allah be pleased with him) was asked about the day of the greater pilgrimage, and he replied: Glory

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(1) **The assessment of the reliability of the chain of transmitters:** It was verified by Ibn Sa'd in al-Ṭabaqāt al-Kubrá (The Major Compendium)7/125, Al-Bukhari in al-Tārīkh al-kabīr (the Major Compendium of History)6/34, and Al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/68 by Shihab ibn Abbad and it is acceptable...In the same wording.

(2) - Narrated by al-Tabari, 10/68, from Ibn Waki', from Muhammad ibn Bakr.
- It was verified by Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)6/1748 from his father, from Ibn Abi Omar, from Sufyan.

be to Allah ! It is the Day of Sacrifice, a day when animal blood is shed, men's hair of heads is shaved, and the forbidden things are permitted.

Al-A'mash narrated on the authority of Abdullah ibn Sinan who said: Al-Mughirah ibn Shu'bah may Allah be pleased with him) delivered us a sermon, on his she-camel on the Day of Al-Adha, and said: this is the day of Al-Adha, the day of the greater pilgrimage. (1)

Shu'bah narrated on the authority of Abu Bishr who said: ʿAliyy ibn Abdullah ibn Abbas and a man from the Shaybah family disputed on the day of the greater pilgrimage. ʿAliyy said: It is the Day of Sacrifice, and the one from the Shaybah family said: It is the day of Arafah, then they sent to Saeed Ibn Jubayr to ask him, and he replied: It is the Day of Sacrifice. Do not you see that whoever misses the Day of Arafah has not missed the Hajj, and if he misses the Day of Sacrifice, he has missed the Hajj ? ! (2)

[1418] It is evidenced by Abdullah ibn Hamid who informed us that Abu Bakr Ahmed ibn Ishaq al-Faqih informed us that Ahmed ibn Ibrāhīm ibn Milhan said: Yaḥīā ibn Bakir Al Laith informed us on the authority of Aqil on the authority of al-Zuhri on the authority of Abu Bakr ibn Abd al-Rahman, on the authority of ʾAbū Hurayrah (may Allah be pleased with him) who said: [139/a] Abu Bakr (may Allah be pleased with him) sent me on that Hajj with a group of people who were sent on the Day of Sacrifice to announce at Mina that "No pagan shall perform Hajj after this year, and one shall circumambulate the House with his body naked", then the Prophet (PBUH) followed ʿAliyy (may Allah be pleased with him), ordering him to

(1) **The assessment of the reliability of the chain of transmitters**
- And its narrators are authenticated.
- Narrated by Saeed ibn Mansur in his Sunnah 5/241 and Ibn Abi Shaybah in al-Musannaf 5/556 (15326)

(2) **[*]The assessment of the reliability of the chain of transmitters:**
- And its narrators are authenticated.
- It was verified by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations) 10/71 by Ibn Bashar, from Muhammad ibn Jaafar, from the division...
- In the same wording.

announce the people with the verses from (Baraa') ʾAbū Hurayrah said: Then ʿAliyy announced - with us - the people of Mina with (Baraa') on the Day of Sacrifice. (1)

[1419] Abdullah ibn Hamed informed us that Ahmed ibn Muḥammad ibn Al Hassan that Muḥammad ibn Yaḥīā informed us that Yaqoub ibn Ibrāhīm ibn Saad informed us that his father informed on the authority of Saleh on the authority of Ibn Shihab that Hamid ibn Abd al-Rahman informed him that ʾAbū Hurayrah (may Allah be pleased with him) informed him that Abu Bakr (may Allah be pleased with him) sent him on the Hajj that the Messenger

(1) **[1418]The assessment of the reliability of the chain of transmitters**

- His ʾIsnād "Chain of Narration" Whereas author's scholarthe author's scholarand the sheikh of his sheikh, in which I did not see a wound or modification, and the rest of its narrators are authenticated.

The authentication of Hadith

- This is how the Musannaf brought this hadith out of the path of al-Zuhri, from Abu Bakr ibn ʿAbd al-Rahman, from Abu Hurayrah.
- This is how the Musannaf brought this hadith out of the path of al-Zuhri, from Abu Bakr ibn ʿAbd al-Rahman, from Abu Hurayrah.
- This ʾIsnād "Chain of Narration" is indicative of the error of this ʾIsnād "Chain of Narration", which is narrated by al-Bayhaqi 5/87 via Abu ʿAbdullah al-Hafiz, Abu Bakr Ahmad ibn Ishaq al-Faqih, Ahmad ibn Ibrahim, Yahya ibn Bakir, al-Layth, Yunus, Ibn Shihab, said:
- Hamid ibn ʿAbd al-Rahman told me that Abu Hurayrah told him...
- He mentioned it
- It was verified by Al Bukhari term (in the interpretation...
- chapter: "So travel freely, [O disbelievers], throughout the land [during] four months" (4655) from Saeed ibn Afir Road, from Al-Leith...
- In the same wording.
- Moreover, in the narration of the Musannaf here, there is an inclusion shown by the narration of al-Bukhari, where it says:
- (Hamid ibn ʿAbd al-Rahman said: Then the Messenger of Allah added to Ali ibn Abi Talib and ordered him to give the permission to innocently).
- This narration shows that this unfoundedence is included from the words of Hamid and not from the words of Abu Hurayrah.
- Al-Hafiz said about this unfoundedence: This much of the hadith is unfounded, because Hamida did not realize this and did not say that he heard it from Abu Hurayrah, but it has been proven that Ali was unfounded in several ways...
- Fath Albari 8/318

of Allah (PBUH) commanded him for before the Farewell Pilgrimage, in a group announcing people that "No pagan shall perform Hajj after this year, and one shall circumambulate the House with his body naked". Hamid used to say: The Day of Sacrifice is the day of the greater pilgrimage, as mentioned in the Hadith of ʾAbū Hurayrah (may Allah be pleased with him)". (1)

Ibn Uyaynah said on the authority of Ibn Juraij on the authority of Mujāhid who said: The day of the greater pilgrimage is when the pilgrimage is all the days of Mina, and the pagans gatherings when they were in Okaz, Dhul-Majaz and Majanna, and the day on which ʿAliyy (peace be upon him) made his announcements. (2)

Sufyan al-Thawri used to say: The day of the greater pilgrimage is all of its days, like the Day of Siffin, the Day of the Camel and the Day of Bua'ath, whose names all refer to the event and the duration, because each of these wars lasted for many days.

Scholars differed also as to why this day is called the day of the greater pilgrimage:

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(1) **[1419]The assessment of the reliability of the chain of transmitters**
- His ʾIsnād "Chain of Narration" is whereasThe author's scholarI did not see whereasa wound or modification, and the rest of its narrators are authenticated.

The authentication of Hadith
- It was narrated by al-Bukhari in the Tafsir chapter: "unto those who ascribe divinity to aught beside God, [and] with whom you [O: believers] have made a covenant." (4657), and al-Nasa'i in Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions)in rituals, the chapter of the saying of the Almighty:
- " O Children of Adam! wear your beautiful apparel at every time and place of prayer" (3948) by Ya'qub ibn Ibrahim, on the authority of his father.
- In the same wording.
- It was verified by a Muslim in the Hajj,, chapter: No pilgrimage to the house shall be ever performed by a polytheist/idolater(Mushrik) (1347) through Ibn Wahb.

(2) **The assessment of the reliability of the chain of transmitters:**
- And its narrators are authenticated.
- verified by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/74 by Ahmad ibn Ishaq, from Abu Ahmad, from Ibn Uyaina.
- Likewise, He also verified it on 10/74 from Tariq on the authority of Mujahid... in its meaning.

Al-Hassan said "It was called the Greater Hajj because it is the day on which Muslims and pagans gathered.

Abdullah ibn Al-Harith ibn Nofal said: The day of the greater pilgrimage was the farewell pilgrimage, during which the Muslims' pilgrimages and the feasts of the Jews, Christians and pagans coincided, which have never coincided before or after it [139/b].

Mansour and Hammad narrated on the authority of Mujāhid who said: It was said that the greater Hajj is the Qiran, and the lesser Hajj is the Ifrad.

Al-Zuhri, Al-Sha'bi and Ataa said: The greater pilgrimage is Hajj, and the lesser pilgrimage is the Umrah which has less acts than those of Hajj.

﴿that Allah﴾ It is the Arabic (annallaha) which Eisa recited (innallaha) with kasra under hamza, being the initial word of a new sentence, for athan implies words. The rest of the reciters read (annallaha) with fatha on hamza.

﴿and His Messenger dissolve (treaty) obligations with the Pagans﴾ The unanimous reading is with the nominative case, being the initial word of a new sentence, and the predicate is implied, and can be expressed as "and his Messenger also dissolves (obligations with the Pagans). Ibn Abi Ishaq, Eisa and Yacoub read (rasulahu) translated (His Messenger) with fatha on the letter lam as accusative joining it to the word Allaha. The Arabic adjective (bareeon) is here in the singular form rather than the dual (bareeaan) because each of Allah and His Messenger is referred to, as it is the case in the following verse of poetry :

faman yaku 'amsa bilmadinati rhluhu fa'inni waqayarun biha laghareebu

Which is translated as:

Whoever stayed in the city last night

For me, as a stranger, it's a lonely sight

The word laghareebu as it is singular used to refer to two persons.

Further, it was narrated on the authority of Al-Hasan (warasulihi) in the dative case, being an oath.

I was informed that a Bedouin heard a man reading with this recitation - with kasra under the letter lam (ل) which indicates something wrong, because the word (warasulihi) in this case signifies that Allah dissolves obligations with His Messenger-, then the Bedouin said: If Allah dissolves obligations with His Messenger, then I also dissolve with him. Immediately, the Bedouin grabbed the man by his lapels and pulled him to Omar Ibn Al-Khattab (may Allah be pleased with him) and told the whole story, then Omar instructed that the Arabic language must be taught.

﴿If, then, ye repent﴾ i.e. quitted your unbelief and sincerely believed only in Allah, ﴿It is best for you, but if ye turn away﴾ if you turn away from faith and refuse anything but insistence on disbelief ﴿know ye that you cannot escape from Allah and announce to﴾ inform ﴿those who disbelieve that they will suffer a painful punishment﴾.

Then He said (Qur'an 9:4) ﴿Except for those with whom you have covenanted﴾ The exception here is from Allah's words ﴿A (declaration) of immunity from Allah and His Messenger﴾ to the people, except from the covenant of those with whom you covenanted ﴿from among the pagans, then they have not diminished you anything﴾ from your covenant that you covenanted them [140/a] on ﴿and have not aided﴾ have not assisted "any one against you﴾ i.e. any of your enemies, neither with themselves, with weapons, with horses, with men, nor with money.

Ataa ibn Yasar recited (thumma lam yanqudookum) with the letter ḍaḍ instead of ṣaḍ, which means (then they have not broken the treaty with you), but the unanimous recitation is yanqusookum with the letter ṣaḍ, which means (then they have not diminished you), for Allah said ﴿then fulfill your covenant with them﴾, that is to say, fulfill your obligations with them ﴿to the end of their term﴾ their term that you covenanted them on ﴿for Allah loves the pious﴾.

The reference here is to Banu Damrah and Banu Kinanah who had nine months left of their term, so He ordered that it shall be completed.

(Qur'an 9:5) ﴿But when the sacred months are past﴾ i.e. passed, gone, and left. If we say salakhna such a month, it means it passed. The present form

is naslukhuhu, and the noun can be salkhan, and sulookhan. The poet said:

‘idha ma salakhtu ash-shahra ‘ahlaltu mithlahu kafaa qatilan silkhi ash-shuhuuri wa’ihlaali

Which is translated as:

If I were to skip a month like so,

I’d celebrate it, like it’s meant to glow.

Cease, oh ye, my months to peel,

And let the moon shine, with its appeal

The words salakhtu and silkhi are used here to refer to the passing of months.

It is said in Arabic maslookhah as an adjective for a skinned goat, and salikh for a snake that sheds its skin.

The sacred months are four; three of them are successive; namely, Dhul-Qa’dah, Dhul-Hijjah and Muharram, and one separate, that is, Rajab.

Mujāhid, Ibn Ishaq, Ibn Zayd, and Amr Ibn Shuaib said “They are the months of the covenant”.

These months are called ḥurum (sacred) because Allah has forbidden during them the believers from prejudicing or shedding the bloods of the Pagans by way of doing good.

﴿then fight and slay the Pagans wherever ye find them﴾ whether in the sacred or other months ﴿and seize them﴾ i.e. capture them.

﴿and beleaguer them﴾ i.e. prevent them from going into Makkah and disposing of the land of Islam, ﴿and lie in wait for them in every stratagem (of war)﴾, that is, at every way and place of observation. In Arabic, it is said: rasadtu so and so, arsuduhu rasdan, i.e. observed him. Amer ibn Tufail [140/b] said:

walaqad alimtu wama ‘ikhalu siwahu ‘inna almaneyata lilfataa bilmarsadi

Which is translated as:

I have learned, and nothing else I know

That death for youth is an inevitable show

﴿But if they repent﴾, and quit associating other gods beside Allah, ﴿and establish regular prayers and pay Zakat, then open the way for them﴾ He says "Let them dispose of their land and go into Makkah. ﴿for Allah is ever forgiving, Most Merciful﴾, that is, ﴿ever forgiving﴾ the sins of those who repent, and ﴿Most Merciful﴾ to them.

Scholars have different opinions as to whether this verse is fundamental or abrogated. Al-Husaynibn Al-Fadl said "Every verse in the Qur'an containing turning away and having patience with the harm on the part of enemies has been abrogated by this verse.

Al-Dahhak said that ﴿then fight and slay the Pagans﴾ is abrogated by ﴿Therefore (is the time for) either generosity or ransom﴾.

Qatada said "Rather, it is abrogating, for Allah said ﴿Therefore (is the time for) either generosity or ransom﴾.

The right view is that this verse is fundamental and either of the two verses is not abrogated with the other, for generosity, killing and ransoming have not ceased to be part of the decision of the Messenger of Allah (PBUH) regarding the Pagans since the first war he fought against them on the Day of Badr, as evidenced by the words of Allah ﴿and seize them﴾, because seizing is capturing, and capturing is only for killing, ransoming, or generosity. This opinion is evidenced by Hadith of Atta who said: A captive called Abu Umamah, the master of al-Yamamah had been brought to the Prophet (PBUH). The Prophet (PBUH) said to him **(O Abu Umamah, which choice do you like most? to set you free, ransom you, kill you, or otherwise you embrace Islam?)** Abu Umamah said: If you set me free, then you will set a great man, if you ransom, then you will ransom a great man, if you kill, then you will kill a great man. As for embracing Islam, I will never embrace it. The Messenger replied: **(Now I will set you free)**. Abu Umamah immediately said: I bear witness that there is no god but Allah, and also bear witness that you are the Messenger of Allah. The people of Makkah used to be provided with food by al-Yamamah [141/a], but Abu Umamah threatened them saying: "I swear

by Allah - who there is no god but He – that we will not provide you with food any longer even if it be one single grain from al-Yamamah until you believe in Allah and His Messenger". Consequently, the people of Makkah felt harm, so they wrote to the Prophet (PBUH) while they were at war with him, complaining, and the Messenger in turn wrote to Abu Umamah (may Allah be pleased with him): **(Do not deprive them of food provisions used to be given by those before you),** and Abu Umamah did.

(Qur'an 9:6) ﴿If any of the Pagans ask thee for asylum﴾, that is to say if any one among the Pagans seeks protection from you, because the result particles of the do not follow anything other than the verb.

The peot said:

Our love returns, though with it comes pain,

A sorrow that's familiar, yet again.

Another peot said:

Do you startle when your breath takes flight,

And your heart flutters with all its might?

Why not let the one beside you lend a hand?

And guide you through this uncertain land

The reference in this verse is to those whom Allah commanded His Messenger to fight and kill. ﴿If any of the Pagans asks thee for protection﴾ i.e. seeks asylum and takes refuge with you after the sacred months had passed away to hear the words of Allah ﴿then grant it to him﴾ i.e give him refuge and secure him ﴿so that he may hear the words of Allah﴾, to establish the proof of Allah against him and explain to him the true religion of Allah ﴿then escort him to where he can be secure﴾ If he embraces Islam, he has attained the honor of Islam and the goodness of this World and the Hereafter, and has become one of the Muslims. However, if he refuses to embrace Islam, then escort him to where his people are, but if he fights you after that and you overpower him, then kill him ﴿that is because they are men with no knowledge﴾ of the religion of Allah and oneness of Him.

Al-Hasan said: This verse is fundamental until the Day of Resurrection, and not abrogated.

Saeed ibn Jubayr [141/b] said: A man from the pagans came to ʿAliyy ibn Abi Talib (may Allah be pleased with him) and asked him: If any man from among us wanted to come to Muḥammad after this period of time had expired to hear the words of Allah or come to him in need, would he be killed?! ʿAliyy (may Allah be pleased with him) said: No. Because Allah says: ﴿If any of the Pagans asks thee for protection, the grant it to him …﴾

(Qur'an 9:7) ﴿How can there be a covenant before Allah and His Messenger with the Pagans?﴾ This is an interjectory question, which means that Pagans rejected, i.e. they do not have a covenant; as you say: Are you but one of us?! How is a person like you be kept?! That is: he should not be kept.

The peot said:

Are you but a man's mere digit,

And in Allah's path, found no merit?!

Then the Almighty made an exception and said: ﴿except those with whom ye made a treaty near the Sacred Mosque﴾. Interpreters differed about them. Ibn Abbas (may Allah be pleased with him and his father) said: "They are Quraysh".

Qatada and Ibn Zayd said: "They are the people of Makkah who were covenanted by the Messenger of Allah (PBUH) at al-Hudaybiyah".

The Almighty said: ﴿as long as they stand true to you﴾ i.e. stand committed with their covenant "stand ye true to them﴾ with loyalty. However, they had not stood true, but rather broke the covenant and helped Bani Bakr against Khuza'ah, so the Messenger of Allah (PBUH) set for them four months after the conquest to choose either to embrace Islam or to go wherever they wish, and they adopted Islam before the lapse of the four months.

Al-Suddi, Ibn Ishaq and al-Kalbi said: «They are from the Bakr tribes; namely, Banu Judhaima, Banu Mudlij, Banu Damra, and Banu Al-Da'il, who had joined the covenant of Quraish and their contract on the day of

Hudaybiyah, until the period between the Messenger of Allah (PBUH) [142/a] and Quraysh, which had been broken only by Quraysh and Banu Al-Da'il who belong to Bani Bakr, so He ordered the completion of the covenant period to the end for those of Bani Bakr who had not broken the covenant.

This opinion is more likely to be true because these verses were revealed after the Quraish had broken the covenant and after the conquest of Makkah, so how can He say about something that has already passed ﴿as long as they stand true to you, stand ye true to them for Allah love the righteous﴾?! Rather, they are those whom the Almighty said about ﴿Except for those with whom you have covenanted from among the pagans, then they have not diminished you anything﴾ as the Quraysh diminished you, and have not support anyone against you as the Quraysh of Bani Bakr supported Khuza`ah, the allies of the Messenger of Allah (PBUH).

(Qur'an 9:8) ﴿How (can there be such a covenant) seeing that if they get an advantage over you﴾ this verse is conjoined to the first verse which has an implied meaning expressed as: How can those Pagans have a covenant? Al-Akhfash said: "How do not you kill them seeing that they are men who if they prevailed over you, would win over you and defeat you?.

﴿they respect not﴾ Ibn Abbas (may Allah be pleased with him and his father) said: "They keep not". Ad-Dahhak said: "wait not". Qatrib said: "consider not" ﴿in you the ties of kinship﴾ Ibn Abbas and Ad-Dahhak said: near relation.

Yaman said: The Arabic ill refers to kinship, as supported by the verse rhymed by Hassan ibn Thabit (may Allah be pleased with him) as he said:

laamruka 'inna 'illak min Qurayshin ka'ill as-saqbi min ralinnaami

Which is translated as:

By your life, it's true indeed

You're from Quraish, without a need

Like the tall camel from Raal's breed

and the verse rhymed by Ibn Muqbil as he said:

afsada an-naasi khuloofun khallafoo qatauoo al'ill waaraqi ir-rahim

Which is translated as:

People have ruined the depths behind

They've severed kinship and all that's kind

Qatadah said: "The word refers to al-hilf (the alliance), as supported by the verse rhymed by Aws ibn Hajar as he said:

lawla banu malikin wal'ilu marqabtun wamalikun feehim alaala'u wash-sharafu

Which is translated as:

Had it not been for Banu Malik's vigilant eye,

And Malik among them, honor does imply.

[142/b] (Al-Suddi and Ibn Zayd said: "It refers to the covenant, but it is repeated as two words are different, even if their meaning is the same.

The peot said:

She spoke falsehood without a care,

And her deceit filled the air.

It is one of the two narrations on the authority of Mujāhid , as supported by the following verse as the poet says :

Perpetuated to be liars,

kneeling before gold,

while we stand tall,

truthful as ever behold

It was also said: "It is the oath and the covenant".

Abu Majlez and Mujāhid said in all the narrations: The word ill refers to the Almighty Allah.

To support this opinion, I quote Ubaid ibn Omair as he read: Jabra'ill (Gabriel) with stress on the letter lam (ل), i.e. abdullah (the servant of Allah).

In tradition, it is reported that some people from the Musaylamah people came to Abu Bakr (may Allah be pleased with him) who asked them to read the letter of Musaylimah, and they read. Abu Bakr (may Allah be pleased with him) said: "This letter was not issued by ill (servant).

This interpretation is evidenced by the reading of Ikrimah: "la yarkuboo fee mu'minin ayyellan" with the letter ya'a (ي), translated ﴿in a Believer they watch not ayyellan and respect not any covenant﴾ According to this reading, the word ayyellan refers to Allah, as you say Jibrayeel and Michayeel.

﴿or of a covenant?﴾ The Arabic word dhimmatan is translated covenant, and the plural is thimam. It was further said: "tadhammuman", i.e. keeping the covenant.

﴿With (fair words from) their mouths they please you﴾, that is, they give and say to you with their own tongues words contrary to what is in their hearts, as the the hypocrites do, ﴿but their hearts reject faith ﴿and most of them are rebellious﴾ who used to break and revoke their covenant and reject to believe.

(Qur'an 9:9) ﴿They sold the words of Allah for a miserable price﴾

That is because they broke the covenant between them and the Messenger of Allah (PBUH) with a meal provided to them by Abu Sufyan ibn Harb.

Mujāhid said : "Abu Sufyan fed his allies and neglected the allies of Muḥammad (PBUH).

﴿and hindered men from His way﴾ [143/], i.e. prevented people from accepting His religion.

Ataa said: "Abu Sufyan used to give camels and food to distract people from following the Prophet (PBUH) ".

Ibn Abbas (may Allah be pleased with him and his father) said: "The people of Taif provided them with money so as to be strong enough to fight the Messenger of Allah (PBUH) and to to have more enmity towards them.

﴿evil indeed﴾ how dreadful ﴿are the deeds they used to do﴾.

(Qur'an 9:10) ﴿In a believer they respect not the ties either of kinship or of a covenant﴾, that is to say, do not maintain good relations with them, O believers, just as they do not maintain good relations with you if they overpower you ﴿it is they who have transgressed all bounds﴾ by breaking the covenant.

﴿But (even so) if they repent, establish regular prayers, and pay Zakat, they are your brethren﴾ (Qur'an 9:11) Al-Farra'a stated that the Arabic faikhwanukum without the third person plural pronoun means (They are your brothers).

﴿in faith﴾ having rights and obligations as you ﴿(thus) do We explain in detail﴾, i.e. make clear ﴿the signs for those who understand﴾.

Ibn Abbas (may Allah be pleased with him and his father) said: "This verse made unlawful the blood of the people of the Qiblah.

Ibn Zayd said: "Allah imposed prayers and Zakat all together and did not differentiate between them, and refused to accept prayer only if Zakat is given". He further said: "May Allah have mercy on Abu Bakr (may Allah be pleased with him) who was the most knowledgeable.

Ibn Masoud (may Allah be pleased with him) said: "You are commanded to pray and give Zakat, so whoever does not give Zakat, shall not be rewarded for his prayer.

(Qur'an 9:12) ﴿But if they violate﴾, i.e. break; if someone nakatha the strengths of his rope, he breaks them ﴿their oaths﴾ their covenants ﴿after their pledge﴾ pact ﴿and rebuke﴾ depraise ﴿your religion﴾, by finding faults in it as they said: "The religion of Muḥammad is nothing". ﴿then fight the chiefs of unbelief﴾ The people of Kufa and Ibn Amir read aimmata with two hamazas [143/b] clear and stressed, because its origin is ayemah, such as: mithāl and amthilah and imad and a'amidah, then the letter meem (م) corresponding to the letter ain (ع) of af'ilah, merged in the second meem and its vowel moved to the consonant hamza that is corresponding to the letter faa (ف) of the verb, so it became: aimmah. As for the the second hamza being written yaa (ي), that is because it has kasrah beneath it, which is the language of Tameem. All other reciters read ayemmah by softening the second hamza for lightness.

The word aemmata alkufr refers to the chiefs and leaders of the Pagans of Makkah.

Ibn Abbas (may Allah be pleased with him and his father) said: "It was revealed about Abu Sufyan ibn Harb, Al-Harith ibn Hisham, Suhail ibn Amr, Ikrimah ibn Abi Jahl and all the other leaders of Quraysh then who broke the covenant, and were the ones who intended to expel the Messenger (PBUH).

Mujāhid said : "They are the people of Persia and the Romans".

Hudhaifah ibn Al-Yaman (may Allah be pleased with him) said: "The type of people meant by this verse neither have been fought nor come yet.

﴿for their oaths are nothing to them﴾ tha is to say, they have no covennats, aymaan is the plural of yameen (oath). Katrab said: "They do not fulfill the covenant".

The poet said:

If she swears, separation won't break her pledge,

Then no right hand for the stained brick's edge

Al-Hasan, Atta and Ibn Aamir recited la'īmāna with kasrah under hamza, i.e. no faith (on their part). According to this reading, there are two interpretations; the first is (they have no faith) as evidenced by the interpretation of Atiyah Al-Awfi, who said: "They have no religion", and the second is (do not give them security but rather kill them wherever you find them. In this case, the word eeman is a noun derived from aman (security) the opposite of ikhafah (terrorizing). Allah the Almighty said: ﴿wa'aamanahum min khawf﴾ ﴿and provided them with security against fear﴾ ﴿that thus they may be restrained﴾ that is, in order to stop criticizing your religion and backing your enemies against you. It was also said: stop rejecting faith.

Then He said, urging the Muslims to wage jihad against the Pagans (Qur'an 144) ﴿Will you not fight a people who violated their oaths﴾ (9:13 /a) who broke their covenants ﴿plotted to expel the Messenger﴾ Muḥammad (PBUH) from Makkah ﴿and attacked you first﴾ with fighting the Day of Badr.

The majority of commentators said: "He refers to them starting fighting Khuza'ah, the allies of the Messenger of Allah (PBUH). ﴿then do you fear them?﴾ do you fear and so abandon fighting them ﴿Nay, it is Allah whom you should more justly fear﴾ fear Him in abandoning their fight ﴿if ye are true believers﴾.

(Qur'an 9:14) ﴿Fight them, and Allah will punish them﴾ kill them ﴿by your hands, disgrace them,﴾ humiliate them with captivity and oppression ﴿help you﴾ make you prevail ﴿against them, and heal the breasts﴾ relieve the grievous hearts of ﴿people who believe﴾ who used to suffer harm and injury on the part of them.

Mujāhid and As-Suddi said: "He meant the breasts of Khuza`ah, the allies of the Messenger of Allah (PBUH).

(Qur'an 9:15) ﴿and still the indignation of their hearts﴾ the anguish and distress they suffered on account of Quraysh helping banu Bakr against them.

Then He resumed saying: ﴿for Allah will turn (in mercy) to whom He wills﴾ and guides him to Islam as he did with Abu Sufyan, Ikrimah ibn Abi Jahl and Suhail ibn Amr, ﴿and Allah is All-Knowing, All-Wise﴾.

However, Al-Araj, Eisa, and Ibn Abi Ishaq read: wayatooba in the accusative case instead of wayatoobu, as the word is declineable.

(Qur'an 9:16) ﴿Do you think﴾ do you deem? The letter meem is inserted in the Arabic amhasibtum after the interrogative hamza, because the interrogation here is parenthetic, so the interrogative am (hamza and meem) is inserted to differentiate between this interrogation and the predicate interrogation.

There is much controversy on those addressed with this verse. Al-Dahhak narrated on the authority of Ibn Abbas (may Allah be pleased with him and his father) who said: "He means by it a group of hypocrites who were begging the Messenger of Allah [144/b] to allow them to go with him for jihad in defense and making up excuses, while hypocrisy is latent in their hearts.

All other commentators said : "The address is to the Believers when it was difficult for some of them to fight and they hated it, so Allah revealed ﴿Do you think that you would be left?﴾ without being commanded to fight

or tested so as for the truthful is separated from the liar and the obedient form the disobedient.

﴿while Allah has not yet tested you (to know﴾ has not tried you (to see). The letter alif here is relative ﴿those among you who strived with might and main, and took none besides Allah, His Messenger, and the Believers as a refuge﴾ protectors and guardians whom they befriend and reveal their secrets to them. Qatada said: "waleejah refers to betrayal. Ad-Dahhak said: "It is deception. Ibn al-Anbari said: al waleejah is addakheelah as singular and alwulajaa is addukhlaa as plural.

Al-Qutaibi said: "It means a partner and a defender". Ataa said: "guardians". Al-Hasan said: "The word refers to disbelief and hypocrisy". Abu Ubaidah said: "Everything you put into something that is not of it is waleejah (insererted element); if somebody is among any people to whom he is not belonging, he is waleejah.

The poet said:

Sweeping with a broomstick in hand,

Into the dustpan, the debris I command

The word waleejah is from the root wulooj. A man's waleejah is the one who is singled out for meddling in his own affairs from among other people. In Arabic, the word waleejah is used for both singular and plural; you can say (He is waleejatee and They are waleejatee).

The Aban bin Taghlib said:

Oh, how terrible the fate

For those who flee and hesitate,

And for the oppressors who dominate

﴿and Allah is well-aware of all that you do﴾ The unanimous reading is bemata'amaloon with the letter taa, as it is here because (amhasibtum) is used for the second person.

However, Al-Hussain Al-Ja'fi narrated on the authority of Abu Amr bemaya'amaloon with the letter yaa (ي), and the same was narrated on the authority of Ya'qub as well.

(Qur'an 9:17) ﴿It is not for tha Pagans﴾ Ibn Abbas (may Allah be pleased with him) said: "When Al-Abbas was captured on the day of Badr, the Muslims came to him [145/a], and reproached him for his disbelief in Allah the Almighty and for breaking ties of kinship. Moreover, ʿAliyy (may Allah be pleased with him) spoke to him harshly, but then Al-Abbas asked him: "Why do you always remember our ill deeds rather than our good deeds? ʿAliyy (may Allah be pleased with him) replied: "Do you have merits?!" He said: "Yes, we certainly maintain the Sacred Mosque, cover the Kaaba, give water to the pilgrims, and release the captive! Then the Almighty revealed ﴿It is not for tha Pagans to maintain﴾, that is to say, the Pagans shall not maintain. The unanimous reading is ya'amuroo with kasra beneath the letter yaa (ي) and dhamma on meem (م), derived from amara ya'amuru

Ibn Al-Samifa' recited yu'miroo with dhamma on yaa (ي) and kasra beneath meem (م), which means that they cause (the Sacred Mosque) to be maintained and make it it maintained and visited.

The intended meaning is that mosques are maintained for the worship of only Allah, so it is not the business of whoever rejects to believe in Him to maintain them.

But Al-Hassan said: "He says: "It is not for the Pagans to be allowed to be the people of the Sacred Mosque " ".

Reciters read ﴿the mosques of Allah﴾ differently. Ibn Abbas, Saeed ibn Jubayr, Mujāhid , Ataa ibn Abi Rabah, Hameed, Ibn Kathir and Abu Amr read "the mosque of Allah" masjida Allah without alif as singular, referring to the Sacred Mosque.

Abu Hatim chose this reading because the Almighty says ﴿so let them not approach the Sacred Mosque﴾ All other reciters read masājid (Mosques) with alif as plural, which reading chosen by Abu Ubaid chose it; because it is the most general of the two readings.

Al-Hasan said: "He said masājid because the Sacred Mosque is the Qiblah and Imam of all mosques.

Abu Hatim mentioned that Imran ibn Hadeer asked Ikrimah: "Do you read ﴿to maintain the mosques of Allah﴾ with the plural masājid (mosques) though it is only one mosque (that is referred to)? Ikrimah replied: "Verily, Safa and Marwah are two of the mosques (masājid) of Allah.

Al-Farrāʾ said: "It may be that the Arabs referred to the singular with the plural and to the plural with the singular. Do you not see any body [145/b] on alberthoun saying: I started mounting on albaratheen? Likewise, a wealthy man is called katheer adderham waddeenar (has a lot of dirhams and dinars).

The poet said:

Winter came and I wear morale,

mocking me, are the seams and all

﴿while witnessing against themselves that they are Disbelievers﴾ He intended wa hum shahidoona (while they are witnessing), but having omitted the conjunction and pronoun (wa hum), the word became shahideena with kasra beneath the letter dal (د) followed by yaa (ي) in the accusative case.

Al-Hasan said: They actually did not say: "We are disbelievers", but their words of disbelief testify against them of their disbelief.

Al-Suddi said: Their witnessing against themselves of disbelief means that if the Christian is asked: Which religion are you ? He replies: Christian, the Jew says: Jew, and the Sabean says: Sabean, and if the mushrik (Pagan) is asked: What is your religion? He says: mushrik.

In addition, Juwaiber said on the authority of Ad-Dahhak on the authority of Ibn Abbas (may Allah be pleased with him and his father): Their witnessing against themselves of disbelief is implied in their prostration to their idols though they acknowledge that such idols are created. (1)

(1) **The assessment of the reliability of the chain of transmitters**
- WhereasJoiper Azdi is very weak.
- It was mentioned by al-Baghawi in Maʿālim al-tanzīl (Signs of Revelation)4/20, and by al-Qurtubi in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules)8/89.

The disbelievers of Quraish set up their idols outside the Sacred House of Allah near its foundations, and circumambulated the House naked and said: "We do not go around wearing our clothes in which we have committed sins". They also used to clap and whistle saying:

ʿin taghfir Allahumma taghfir jamma waayu abdin laka la ʿalamma

Which is translated as:

If Allah forgives, forgiveness is plenty

And which servant of yours is not in agony

After each circuit, they prostrated to their idols, which increased them nothing but distance from Allah. So, Allah revealed ﴿the deeds of those are in vain and in Fire shall they abide﴾.

Al-Kalbi said on the authority of Abu Salih on the authority of Ibn Abbas [146/b] (may Allah be pleased with him and his father): "It means while they are witnessing against their Messenger of disbelief, because metaphorically there is no womb but gave birth to him. (1)

Then He said: (Qur'an 9:18) ﴿The mosques of Allah shall be visited and maintained only by ….﴾ The plural masājid (mosques) is the unanimous reading, but Al-Jahdari read it masjid (the mosque of Allah) in the singular form referring to the Sacred Mosque. ﴿those who believe in Allah and the Last Day, establish regular prayers, pay Zakat, and fear none but Allah. It is they who may ….﴾

The word may if said by Allah, it expresses certainty ﴿be on true guidance﴾.

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(1) **The assessment of the reliability of the chain of transmitters:**
- In it, Muhammad ibn al-Sa'ib is accused of lying.
- See Maʿālim al-tanzīl (Signs of Revelation)by al-Baghawi 4/20, Al-Baḥr Al-Muḥīṭ (The Massive Ocean)by Abu Hayyan 5/21, Abu Hayyan said in ((Al-Baḥr Al-Muḥīṭ (The Massive Ocean))):
- This view is supported by the reading of those who read to themselves writing the diacritic fatha the letter fa'a, i.e.:
- meaning the most honorable among them.

Abu Saeed Al-Khudri (may Allah be pleased with him) narrated that the Prophet (PBUH) said: **"If you see a man frequenting the mosque, then bear witness for him that he is faithful, for Allah Almighty says:** ﴿The mosques of Allah shall be visited and maintained only by those who believe in Allah and the Last Day﴾.

(Qur'an 9:19) ﴿Do ye consider watering the pilgrims ….﴾

[1420] Abdullah ibn Hamid ibn Muḥammad Al-Wazzan informed us that Ahmed ibn Muḥammad ibn Jaafar ibn Muḥammad ibn Ubaid Allah Al-Munaadi said: "Abu Dawood Sulaiman ibn Al-Ash'ath ibn Ishaq Al-Sajistani informed us in the year two hundred and sixty nine on the authority of Abu Tawbah al-Rabee' ibn Nafi' al-Halabi that Mu'awiyah ibn Salam informed us on the authority of Zaid ibn Salam on the authority of Abu Salam that al-Nu'man ibn Bashir (may Allah be pleased with him) who said: "I was near the pulpit of the Messenger of Allah (PBUH), and a man said: I don't care if I don't do any thing other than watering the pilgrims. Another man said: I don't care if I don't do any thing other than maintaining the Sacred Mosque. A third said: Jihad in the cause of Allah is better than what you said. Then, Omar (may Allah be pleased with him) rebuked them and said: "Do not raise your voices at the pulpit of the Messenger of Allah (PBUH) on Friday. For me, I will finish my prayer first, then I enter and ask the Messenger of Allah (PBUH) about what you differed about, and he did, so Allah Almighty revealed the verse staring with ﴿Do ye consider watering the pilgrims…﴾ to [146/b] ﴿and Allah guides not those who do wrong﴾"". (1)

(1) **[1420]The assessment of the reliability of the chain of transmitters**

- The author's scholarI did not see a wound or modification in him, and the rest of its narrators are authenticated.

The authentication of Hadith

- It was mentioned by al-Wahidi in Asbāb An-Nuzūl (Reason of Revelation) (p. 247), and by al-Baghawi in Maʿālim al-tanzīl (Signs of Revelation) 4/22.
- It was verified by Ahmad in ((Al-Musnad)) 4/269 (18367), and Muslim in the Emirate - Chapter on the Virtue of Martyrdom for the Sake of Allah - (1879) from A sound hadith ibn Ali Al-Halawani, and Al-Tabarani in al-Muʿjam al-Awsaṭ (the

ʿAliyy ibn Abi Talha narrated on the authority of Ibn Abbas who said: "Al-Abbas ibn Abdul Muttalib said: If it is the case that you preceded us with Islam, emigration and jihad, it is we who used to maintain the Sacred Mosque and water the pilgrims." Then Allah revealed this verse at the time of shirk (pagan idolatry), so I do not accept what was at the time of shirk. (1)

Attia Al-Awfi narrated on the authority of Ibn Abbas who said: "The Pagans who used to arrogantly boast about the Sacred Mosque as they were the guardians who took charge of its maintenance said: "Maintaining the Mosque of Allah and taking charge of watering pilgrims are better than the acts of those who believed and strived". Then Allah Almighty revealed this verse, informing them that their maintaining the Sacred Mosque and taking charge of watering does not benefit them with Allah while they are Pagans, and that believing in Allah and jihad with His Prophet is better than what they are up to.

Al-Hassan, Al-Sha'bi and Muḥammad ibn Ka'b Al-Qarzi said: "It was revealed about ʿAliyy ibn Abi Talib, Al-Abbas ibn Abdul Muttalib, and Talha ibn Shaybah, when they had boasted and Talha said: I am the guardian of the House; I have its key, and if I so willed I would stay at night therein!"

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medium lexicon)1/266 from Ahmed ibn Khalid, and Al-Bayhaqi in Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions) 9/158 from Abu Abdullah Al-Hafiz, Ahmed ibn Muhammad ibn Abdus, from Othman Al-Darimi.

- The four of them on the authority of Abu Tawbah Al-Rabie ibn Nafi'. In its likeness.

(1) **[*]The assessment of the reliability of the chain of transmitters**

- It was verified by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/95, and by Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)6/1768 through Muawiyah ibn Saleh, from Ali ibn Abi Talha...
- In the same wording.
- And at the beginning: Al-'Abbas ibn 'Abd al-Muttalib said, when he was captured on the day of Badr...
- He mentioned it.
- It was mentioned by al-Wahidi in Asbāb An-Nuzūl (Reason of Revelation)(p. 248), and al-Nahhas in Maʿānī al-Qurʾān (on the meanings of the Qur'an)3/192.

Al-Abbas said: "I am the one who is responsible for and in charge of for waterin at the Sacred Mosque, and if I so willed I would stay there"!

ʿAliyy (may Allah be pleased with him) said: "I cannot understand what you have just said! As for me, I had prayed towards the Qiblah for a period of six months before the people prayed, and I am the one who took the lead of jihad. So, Allah Almighty revealed this verse.

Ibn Sirin and Murra Al-Hamdani said: " ʿAliyy (may Allah be pleased with him) said to Al-Abbas: "Will you not migrate? Don't you join the Prophet (PBUH) ? He replied: "Am I not responsible for something better than emigration? Am I not giving water to the pilgrims of the House of Allah and maintaining the Sacred Mosque?!" So this verse was revealed ".

Mujāhid said : "When they were commanded to emigrate, Al-Abbas said: "I will give water to the pilgrims". Talhah, the brother of (Bani Abd Ad-dar) said: "I am the guardian of the Kaaba, so we cannot emigrate." Then, the Almighty revealed: ﴿Do ye consider watering the pilgrims ….﴾ " [147/a].

The word seqāyah (watering) is a noun rhymed with reʿāyah and hemāyah. Ad-+ahhak read (suqayata al-Hajj) with ḍamma on the letter seen, which is an approved Arabic dialect.

As for the meaning of the verse, there are two interpretations; the first of which is to consider that the expression is made in few words, implied as: Have you considered the watering of the pilgrims and the maintaining of the Sacred Mosque just like the faith of those who believe in Allah, and the jihad of those who strive in the way of Allah? This is similar to the Arabic expressions: assakhā Hatem (Generosity is lied in Hatem), and ash-shiʿr Zuhair (Poetry is lied in Zuhair). The poet said:

By my oath, young men need not grow a beard so long

But truly, every lad is distinguished in his own song

The second interpretation is to make seqāyah and imārah as an agent (sāqī and āmir), in which case the implied meaning is: do you consider the one who

waters the pilgrims and the caretaker of the Sacred Mosque, just as in ﴿but the (good consequence of) the Hereafter is for the piety﴾ in which the Arabic littaqwa is used to mean lilmuttaqīn. This view is supported by the reading of Abdullah ibn Al-Zubayr, Abu Wajzah As-Saadi (Do you consider suqāta alhājj and amarata almasjidi ilharam in the plural form of sāqi and āmir.

﴿equal to (the pious service of) those who believe in Allah and the Last Day and strive in Allah's cause? Nay! they are not equal in the sight of Allah, and Allah guides not those who do wrong﴾ Al-Hassan said: "When this verse was revealed, Al-Abbas said: "I do not see myself but abandoning our service of giving drinks to pilgrims. Then the Messenger of Allah (PBUH) said: **"Continue with your watering, for there is good in it for you"** Al-Hassan said: The watering was raisins water.

(Qur'an 9:20) ﴿Those who believe, emigrate, and strive with might and main in Allah's cause with their wealth and persons have a higher rank ….﴾, credit ﴿in the sight of Allah﴾ from those who boast about maintaining the Sacred Mosque and watering the pilgrims ﴿and it is they who are the successful﴾ i.e. saved from the Fire.

[147 / b] (Qur'an 9:21) ﴿Their Lord gives them glad tidings of mercy from Him, of His pleasure, and of gardens for them wherein there is lasting bliss﴾, i.e. perpetual bliss

(Qur'an 9:22) ﴿They will abide therein forever. Indeed, with Allah is a great reward﴾.

(Qur'an 9:23) ﴿O you who believe, take not as protectors your fathers and brothers ….﴾

Mujāhid said : "This verse is connected to the preceding one revealed to tell the story of Al Abbas and Talha when they refused to emigrate.

Juwaybir reported on the authority of Ad-Dahhak on the authority of Ibn Abbas (may Allah be pleased with him and his father) who said: "When Allah commanded the believers to emigrate, there were some people who had believed but did not emigrate before the conquest of Makkah. Allah did

not accept the belief of those except by keeping away from their parents and relatives if they were still disbelievers, so the Muslims said: "O Prophet of Allah ! If we withdrew from those who oppose us in religion, we would cut off our forefathers and clans, our trade would get lost, and our homes would be ruined. So, Allah revealed this verse. (1)

Al-Kalbi said on the authority of Abu Salih on the authority of Ibn Abbas (may Allah be pleased with him and his father): "When Allah the Almighty commanded His Messenger (PBUH) and the believers to emigrate to Medina", each man said to his father, his brother, his wife, and his relatives: "We have been commanded to emigrate to Medina, so go out with us to it. Some of them liked that and hasten to it, but others refused to emigrate with their companions. Then, each of their companions said to them "verily if you and me were in the same place to which we would emigrate, we will not avail you nothing, and we will neither give nor spend on you. Some people sticked to their wives and children who said to them: "we implore you by Allah not to leave us in the lurch, then they felt piety, sat with their families and left the emigration, so Allah the Almighty revealed this verse. (2)

Muqātil said: "It was revealed about the nine persons who apostatized from Islam and joined the Pagans in Makkah, so the Almighty forbade from being

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(1) The assessment of the reliability of the chain of transmitters

- Whereas Where Juwaybar is deemed a weak narratorWhere Juwaybar is deemed a weak narrator
- It was mentioned by Ibn al-Jawzi in Zād Al-Masīr (The Travel Supplements), 3/411, and by Abu Hayyan in Al-Baḥr Al-Muḥīṭ (The Massive Ocean), 5/23.

(2) The assessment of the reliability of the chain of transmitters:

- WhereasKalbi is accused of lying.
- It was reported by Abu al-Laith al-Samarqandi in Baḥr al-ʻUlūm (the sea of sciences)2/40, and al-Wahidi in Asbāb An-Nuzūl (Reason of Revelation)(p. 248) and made it from the words of al-Kalbi, and al-Baghawi in Asbāb An-Nuzūl (Reason of Revelation)4/24 in summary, and Ibn al-Jawzi in ((Zād Al-Masīr (The Travel Supplements))) 3/411, and al-Qurtubi in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules)8/95, and al-Khazen in Lubāb At-Taʾwīl (The Best of the Interpretations)3/94-95.

loyal to those apstates as He revealed: ﴿O you who believe, take not as protectors your fathers and brothers ….﴾ [148/a], i.e. not to take them as companions and friends, so you disclose your secrets to them and prefer standing among them to emigration to the abode of Islam ﴿if they prefer﴾ choose ﴿disbelief to faith, and if any of you do so ….﴾ so that they show them the shortcomings and secrets of the Muslims, and prefer staying with them to emigration and jihad ﴿then those are the wrongdoers﴾ the disobedient, and those who put the loyalty out of place.

Then He said: (Qur'an 9:24) ﴿Say:﴾, O Muḥammad to those who lag behind in emigration and jihad ﴿if your fathers, sons, brothers, spouses, and your kindred﴾ Abu Raja' read "ʿshīrātukum" with alif in the plural, as recited by Abu Bakr on the authority of Aṣim. ﴿the wealth that you have acquired﴾ i.e. earned "kasabtumooha", but Qatada said: gained "aṣabtumooha" ﴿and trade of which ye fear decline, and dwellings with which you are pleased﴾, so you lived there

The poet said:

In their people, they suffer in poverty's grip

While my status and power continue to rip

AS-Suddi said: "Such dwellings are palaces and houses" ﴿are dearer to you than Allah and His Messenger and jihad in His cause, so wait﴾ expect ﴿until Allah brings about His decision﴾ Ataa said: His decree, but Mujāhid and Muqātil said: the conquest of Makkah ﴿and Allah guides not ….﴾ directs not ﴿the rebellious people﴾ who disobey rather than obey Him.

(Qur'an 9:25) ﴿Verily, Allah has given you victory﴾ O believers ﴿in many battle-fields﴾, that is, scenes and places of war in which you settle in [148/b] yourselves to face the enemy. ﴿and on the day of Hunayn﴾, that is, the battle Hunayn, a valley between Makkah and Taif.

Urwah ibn Al-Zubayr said: "It is a valley next to Dhul-Majaz".

The name of Hunayn is is a noun of a masculine, and it is used here to refer to the name of the town in which it locates.

The poet said:

They supported their prophet with unwavering ardor

In Hunayn, on the day when the brave took the lead order.

"According to commentators, the story of Hunayn was differently told by many narrators. In order to be more easier to understand, I adapted, organized and put it that the Messenger of Allah (PBUH) conquered Makkah when it was only few days left of Ramadan, then he set out on his way to Hunayn to fight the Hawazin and Thaqif with twelve thousand people; ten thousands of the Muhajireen and Ansar and two thousands of the freedmen " Qatada said.

Then, Muqātil proceeded: The combatants were eleven thousand and five hundred.

Al Kalbi added in the same context saying: The combatants were about ten thousand, or more than they ever were at the time.

The polytheists "Mushrikun" were four thousand of Hawazin and Thaqif, and on Hawazin clan Malik ibn Auf al-Nasri, and on Thaqif Kinana ibn Abd Yalil ibn Amr ibn Omair Thaqafi, when the two groups met, the Messenger of Allah said: "We'll not be beaten today, from a few" It is said: This was even said by a Muslim man called Salama ibn Salama.

So, the Messenger of Allah and his Muslim companions walked entrusting themselves to the man's words. The battle raged on, the believers fought fiercely and the Mushrikun were undoubtedly beaten, abandoning their off spring, shouting: **O protectors of evil, remember the scandals** [149:a], retreating, they left the Muslims exposed.

Qatada said: He told us that the freedmen were then overwhelmed by the people.

A man asked al-Bara'a ibn 'Azib (may Allah be pleased with him) and he said: Did you flee the battlefield on Hunayn's day? He replied: Hawazin clan were archers, when we pressed onto them, they were exposed so as a consequence we were overwhelmed with spoils of war, they made use of

the whole situation and greeted us with arrows, the Muslims ranks were disheveled, the Messenger of Allah (SAW) was exposed.

On the other hand, Al Kalbi said: At that time, the Messenger of Allah was surrounded by three hundred Muslims, while the rest of them fled.

Others were accounted for saying the following: Only al-'Abbas ibn 'Abd al-Muttalib, Abu Sufyan (ibn al-Harith) and Ayman ibn um Ayman remained with the Prophet (SAW) at that time, and the latter shed his last breath in the hands of the Messenger of Allah.

So, the Messenger of Allah ran his mule nonstop towards the disbelievers, and it was a ginger mule that was given to him by Farwa Al Gozamy.

[1421] Abdullah ibn Hamid, said: That al-'Ubaydi, said: That Ahmad ibn Najda, said: That al-Hamani said, that Xurayk said, that Abu Ishaq said: It was said to al-Bara'a (may Allah be pleased with him): Was the Prophet among those who fled on the day of Hunayn? He replied: By the name of Allah the almighty he didn't, the prophet did not flee the battlefield, I have seen him accompanied by Abu Sufyan ibn Al-Harith, and Al-Abbas (may Allah be pleased with him) taking the bridle of the mule while yelling:

It's no doubt that I'm the prophet
for I am the son of Abd al-Muttalib(1)

(1) **[1421]The assessment of the reliability of the chain of transmitters:**
- Its ʾIsnād "Chain of Narration" is weak in the case of Yahya al-Hamani and the partner of al-Nakha'i, and the sheikh of the workbook, in which I did not see a Criticism and Authentication.
- Al-Ruwayani narrated it in his Musnad (279, 288) through Shrek...
- In the same wording.

The authentication of Hadith
- It was narrated by al-Tayalsi in al-Musnad (p. 96), Ahmad in al-Musnad 4/281 (18475), and al-Bukhari in al-Maghazi – the chapter on the words of Allah Almighty:
- " on the day of Hunain: Behold! your great numbers elated you…"
- (4316, 4317), in jihad the chapter of those who led the animal of others in war (2864), Muslim in jihad, chapter in the Battle of Hunayn (1776), Abu Ya'la in ((Musnad)) 3/271, and al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/102-103 from Tariq from Shu'bah, from Abu Ishaq....
- likewise
- All of them are from Abu Ishaq in similar terms, and some are more than each other.

They continued narrating: The Prophet (SAW) then fixed his sight on Al-'Abbas (may Allah be pleased with him) saying: "Call upon Al Ansar, and Al Muhajireen" Al-Abbas (may Allah be pleased with him) was a man of reputation (loud voice), and it was narrated from the intensity of the voice of Al-Abbas that on a day when Mecca was raid, he was seen wailing: "Wa sobhah (O morning tide), And thus every pregnant woman [149:b] miscarried after hearing the sound of his cry – he said: He then proceeded, and made a call: O servants of Allah, O companions of the tree, O companions of Surat al-Baqarah, when the Muslims heard his voice, which embodied the kindness of the tigress to her children, they answered his call in crowds saying: Labbeik, labbeik, (we heard your call and here we are), they came in a unison, the Messenger of Allah (SAW) turned, he noticed a band of Ansar, he said: "thou hast more"

They answered : O Messenger of Allah, if you sought Bark-al-Ghimad at Yemen, we would certainly follow your trails, and then the polytheists "Mushrikun" came face to face with muslims, the Ansar called among themselves: O al-Ansar, then the call was limited to the sons of al-Harith ibn al-Khazraj, the Messenger of Allah, while he was on his mule, looked at them and said: That's when the fight became ferocious Then he took in his palm some pebbles and threw it at them saying: "Shame on you" He added: By the name of Allah you lot will be routed, by the name of Allah you'll be drastically defeated. He continues: By the grace of Allah, they were falling back, until defeated by the Almighty himself.

Ya'la ibn 'Ata said: Their sons told me about their fathers descriibng the whole situation as follows: No one was left of us that day without his eyes filled with that dust. (1)

(1) - It was verified by al-Tayalsi in al-Musnad (p. 195-196) and by al-Bayhaqi in Dalā'il al-Nubūwah (Reflecting on the Signs of Prophecy)(5141), Ibn Sa'd in al-Ṭabaqāt al-Kubrá (The Major Compendium)al-Ṭabaqāt al-Kubrá (The Major Compendium)2/156, Ahmad in al-Musnad 5/286 (22467), and Abu Dawood in al-Adab Bab al-Rahman calls the man and says:
- Labbaik (5233), all of them from Ya'la ibn 'Ataa, from Abu Humam, from Abu 'Abd al-Rahman al-Fihri, and he mentioned a long hadith.

Yazid ibn ʻAmir, who was among the polytheists at that time, said: We went away not noticing each other, as if our eyes were blinded.

So, Allah, the guarantor, fulfilled His promise, gave His victory, and his soldiers, to Muslims, and He conquered the polytheists "Mushrikun".

Sa'id ibn Jubayr said: Allah the Almighty provided His Prophet with five thousand armed angels.

On the other part, Al-Hasan said: They were eight thousand. While Ataa said: They were sixteen thousand [150:b].

Sa'id ibn al-Musayyib said: A man who was among the polytheists "Mushrikun" on the day of Hunayn told me: When we came across the sahabah, they did not stand for us milking a sheep, so when we exposed them, we drove their flanks aiming to the owner of the ginger mule, meaning the Messenger of Allah, that's when we were received by handsome men dressing in white, they yelled at us: Shame on you, return on your tracks, now begone, we rode back and they chased in our trails he means the Angels.

It's also worth mentioning that a man from Bani Nasr who came to be known as: Shagara (transliteration for tree), told the Muslims in the aftermath of the battle: Where are the black and white horses and their riders dressed in white, we only saw them in your shoes, and our doom was at their hands. The news was then passed on to the Prophet SAW who said in turn: Those were Angels (messengers of heaven).

Al-Zuhri said: I was told that Shaybah ibn ʻUthman said: I sought killing Messenger of Allah on the day of Hunayn by the hands of Talha ibn Othman and Othman ibn Talha, who were both killed on the day of Uhud, so Allah the Almighty briefed His Messenger of my intent, so he faced me and hit me

- And at the end: Ya'la ibn ʻAta said, and he mentioned it.
- Al-Haythami said in Majmaʿ Az-Zawāʾid (The Collection of the Additions) 6/181:
- It was narrated by al-Bazzar and al-Tabarani and their men are confident.
- Ibn Hajar said in ((Mukhtasar Zawa'id al-Bazzar)) (for 251): Its origin is in ((Sunan Abi Dawood)), and and its narrators are authenticated.

in the chest, saying: I seek Allah's protection from your ill intents, I shook looking at him, before he became more important to me more than my own hearing or sight stating: **I hereby testify that you are the Messenger of Allah, and that Allah has shown you clearly whatever rankled me.**

When Allah defeated the polytheists "Mushrikun" and they fled the battle ground, they set out until they came to Autas with their children and money, so the Messenger of Allah sent to Autas a man from the Ash'aris called Abu Amer, and gave him leadership over men, he walked to them, a fight broke out, and then Allah the Almighty defeated them, and gave their children to be the believers' captives [150:b], their Headman Malik ibn Auf al-Nasri fled, to At-Taif, he then fortified the city, and took his money and his family among those who followed him, and the Muslim general Abu Amer was martyred (may Allah be pleased with him).

Moreover, the Messenger of Allah immediately traveled to At-Taif and besieged the city for the remnants of that month, when Dhu al-Qa'dah arrived – a forbidden month in which fighting is not permissible – he lifted the siege and went for Al Ju'ranah, to prepare for 'Umrah, and he divided the captivities and the spoils of Hunayn and Autas, between: Abu Sufyan ibn Harb, Al-Harith ibn Hisham, Suhail ibn Amr, and Al-Aqra' ibn Habis, awarding every one of them about a hundred and fifty camels, and the Ansar said: When the man was safe, he favored his own kin! Our swords are dripping with their blood and our spoils are awarded to them, the Messenger of Allah heard their uneasiness while he was in a leather tent, upon this he gathered them, addressed them saying: **O people of the Ansār What is this statement that has reached me from you?** They answered: It's what you heard - they were not lying- he said: **did I not find you in a state of misguidance then Allah guided you aright through me? Were you not in a state of weakness then Allah bolstered you ranks together through me?**

Sa'd ibn 'Ubadah said: May I have the permission to speak, he was answered: Speak, he said: As it goes for your saying that we were misguided

then Allah guided us aright through you, that's correct, and that we were in a state of weakness then Allah bolstered our ranks together through you, it's widely known among Arabs that there's not a living creature bathing in safeness than he who is blessed by our protection. 'Umar (may Allah be pleased with him) replied: Saad, do you know whom are you speaking to? He continues: O Umar, I'm speaking with the prophet. The Messenger of Allah then explained: **If the people were to tread a valley or a narrow path, and the Ansar [151:a] were also to tread a valley or a narrow path, I would tread the valley (along with the) Ansar or the narrow path (along with the) Ansar. The Ansar are my family and my trusted friends, and people would increase in number whereas they (the Ansar) would become less and less, so appreciate the deeds of those from amongst them who do good and overlook their failings. He added: O the group of Ansar! Won't you be happy that the people take the worldly things and you take Allah's Messenger (SAW to your homes reserving him for yourself?** They said: **we said (that) only out of our greed for Allah and His Messenger.** The Messenger of Allah then replied: **Allah and His Apostle testify to you and accept your apology.**

When the Prophet (PBUH) reached Medina it was said that: **If the orator of the Ansar told the prophet SAW:** You were a fugitive, so we sheltered you, and you were afraid, so we secured you, and you were abandoned, so we helped you, and if they went on saying you were and you were, all of it would have been true." the Ansar cried and affirmed: **Allah and his prophet are the most benevolent!**

Qatada said: It was mentioned that the Prophet's wet nurse from Bani Sa'd came to him on the day of Hunayn and asked him of the captives of Hunayn, and the Messenger of Allah said: **They aren't of my properties, I only have my personal share, so kindly come the morrow and ask me a share in front of the crowds, so that when I give my share, the people will follow suit.** Then she came the morrow, and he spread out his garment for her, she sat on it, then she repeated her demand, and he gave her his portion, and when the people saw this, they gave her their shares.

Al-Zuhri said: Sa'id ibn al-Musayyib told me that at that time they had routed six thousand captives.

Anas (may Allah be pleased with him) said: The Messenger of Allah commanded a caller and he called on the day of Autas: sexual intercourse with pregnant women is forbidden till they have given birth to a child, and non-pregnant women are prohibited to be touched till they are empty- uterus inquired "

Then people from Hawazin clan came on a later date after embracing Islam, and said: **O Messenger of Allah! Did bless thee beest 'mongst the most benevolent, and the righteous of people, and thee has't taken our sons, our distaff and our wage!** The Prophet (SAW) replied: (i has't someone thee seeth, and the most wondrous to sayeth is to believeth, chooseth eith'r thy offspring and thy wives 'r thy wage), and they said: Our offspring are compared to nothing! Then the Prophet got up and said: **" (these people has't cometh to me muslims and we did opt those folk to chooseth between their offspring and their wage, those gents did seek their offspring as an unvaluable treasure, (as f'r what did befall the children of hashim, we has't hath returned those folk), whoev'r hadst something of their holdings in his living and that gent did wish himself to returneth t f'r the sake of yond, so did bless that gent is, and whoev'r doest not giveth us, alloweth t beest a loan on our parteth until we shareth something and giveth t in its lodging, (and whoev'r wasn't hath returned is to beest ransom'd by fifty camels"** hen the people saw that Allah's Apostle had responded, they said O prophet of god, we're did please and did satisfy by thy resolution, so the prophet in turn replied: **"i doth not knoweth, p'rhaps some of thou art not did satisfy, so passeth thy scholars, alloweth those folk raiseth this to us"** and he was informed that all of them were satisfied and accepted his resolution.

They returned fief except for one man, Safwan ibn Umayyah, because he had an intercourse with a woman who became pregnant afterwards, and Allah, revealed the following verse: Truly Allah has given you victory on many battle fields, and on the Day of Hunayn (battle)

﴿when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight﴾ (Qur'an 9:25) (it means as vast and spacious the earth is it became narrow) then (you turned back in flight means you turned your backs to your enemies fleeing the battle retreating and beaten.

«Then Allah did send down (after the bitter defeat) His Sakinah (it's a transliteration of an Arabic word meaning calmness, tranquility and reassurance, etc.) on the Messenger (Muḥammad SAW), and on the believers, and sent down forces (angels) which you saw not, (it means: Angels of Allah), and punished the disbelievers (by being killed, held prisoners, losing all worldly possessions as spoils of war). ﴿Such is the recompense of disbelievers﴾ (Qur'an 9:26).

﴿Then after that Allah will accept the repentance of whom He will ﴾(guiding his lost soul to Islam, and effacing all of his previous misdeeds.) ﴿And Allah is Oft-Forgiving﴾ (for his devoted believers), ﴿Most Merciful﴾ (of them)" (Qur'an 9:27).

Then; the Almighty said: ﴿O you who believe﴾ (in Allah's Oneness and in His Messenger Muḥammad SAW)! ﴿Verily, the Mushrikun﴾ (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muḥammad SAW) ﴿are Najasun (impure).﴾ (Qur'an 9:28), Al-Dahhak and Abu Ubaydah said that Najasun means: Impure and dirty.

While Ibn al-Anbari said: It means malevolent.

It is said: An impure man and an impure woman (Ra'julun Najasun) and (Imra'atun Najasun), two impure men and two impure women (Ra'julain Najasun) (Imra'atain Najasun), Najasun isn't conjugated in Muthana, nor does it come in feminine, and plural form, because it is a source, but Najis (with Kasra under the N and Jazm on the J) is often written and said accompanied by Rjsun, if meant to describe an individual we can employ both Najis (with Fatha on the N and Kasra under the J) and Najus(Fatha on the N and Damma on the J).

Ibn as-Sumayfa' read ﴿Verily, the Mushrikun are Najasun﴾ that they are malevolent.

Linguists had differed as to the meaning of Najasun (impure), and the meaning for which he called them that: It was narrated from Ibn ʻAbbas (may Allah be pleased with him) with a flimsy isnaad: The Mushrikun (polytheists) are nothing but abominations, pigs or dogs.

Which is not an accurate saying for two reasons: The first being: It was narrated from a non-benign side to a pious believer, so it is not true.

The other being: This is the impurity of the ruling, not the impurity of the eye, because if they were unclean, like a dog and a pig, Islam would not have purified them, and it would've not been rational to forbid the polytheists to enter the Sacred Mosque and other mosques [152:b].

Those who said that their eyes were unclean protested against what was narrated that ʻUmar ibn ʻAbd al-'Aziz wrote: To prevent Jews and Christians within the religious premises of Muslims, he followed his Mushrikun ban by the following verse: The Mushrikun are Najasun.

It was narrated from al-Hasan that he said: Do not shake hands with the Mushrikun (polytheists), for whoever shakes hands with them should perform Wuḍūʾ (ablution).

Qatada said: He called them Najasun (impure) for they do not wash post sexual intercourse, and they do Hadath (pass wind) and do not perform ablution.

Which resulted in their prevention from entering the mosque because the janab should not be allowed entry into mosques.

Al-Husayn ibn al-Fadl said: This is the impurity of judgment, not the impurity of the eye, they are called Najasun (impure) over slander.

It is indicated by what was narrated that the Prophet met Hudhaifah (may Allah be pleased with him) and took him by the hand, and Hudhaifah said: O Messenger of Allah ! I am Janab, and the Prophet SAW replied: **"A believer never becomes impure".**

Then; the Almighty said: So, let them not come near Al-Masjid-al-Haram (at Makkah), Ahl ul maani said: In doing so, he wanted to prevent them from

entering al-Haram (at Makkah), because if they entered, they would be near Al-Masjid-al-Haram (at Makkah).

Reaffirming what the aforementioned phrase, Ataa said: The whole al-Haram is a Qibla and a mosque, and he recited the above- mentioned verse.

Jabir ibn ʻAbd-Allah (may Allah be pleased with him) said he heard the Prophet saying: **(Only the people of jizyah or a slave of a Muslim man can enter the al-Haram, and their women are permissible for you).**

Then; the Almighty said: ﴿After this year﴾, meaning the year in which Abu Bakr (may Allah be pleased with him) lead people perform pilgrimage and ʿAliyy (may Allah be pleased with him) recited [This is a declaration of] disassociation, on the ninth year of Hijra.

﴿and if you fear poverty﴾, The commentators said: The Mushrikun (polytheists) used to come to Al Masjid Al Haram with food, trade and pledge allegiance, but when they were prevented from entering the holy premises, it became difficult for Muslims, and Satan threw sadness into their hearts, and said to them [153:a]: **Wh're doth thee consume and liveth from? the polytheists has't been exil'd and thee has't been cutteth off from their off'rings,** the believers said: O messeng'r of allah, we hath used to shareth their trades and sales, and anon the markets art cutteth off from us, tradeth is did destroy, and what we hath used to earneth becameth naught, so the Almighty revealed the following verse: ﴿and if you fear poverty﴾,

ʻAmr ibn Fa'id said: It means: And when you were afraid, because the people were afraid, and that is according to the saying of the one who says: If 't be true thee w're mine own fath'r, hon'r me, meaning: If you were.

i'ila: Poverty and destitution, it is said: A'aal, Yu'ilou, i'ila, and iyoula which means poverty

A poet once said:

As the po'r ign'res
the joyous hour's ajar
the rich can't wand'
from jinx away too far

In the Mushaf of ʿAbd-Allaah (may Allaah be pleased with him) (if you fear poverty), any mishap exhausting your side, i.e. Causing fatigue.

﴿Allah will enrich you if He will, out of His Bounty. Surely, Allah is All-Knowing, All-Wise﴾.

Ikrima said: Allah enriched them from his bounty, that he sent them rain, pouring down after the Mushrikun (polytheists) left, so their good MULTIPLIED.

Then, Muqātil proceeded: The people of JEDDAH, Sana'a and JERASH became Muslim among the people of Yemen, and they carried food to Mecca on camels and animals, The Almighty protected them from all what they feared.

Al Kalbi added in the same context saying: Tabala and Jerash lands were fertilized, and Allah the Almighty gave them what was most important to them.

Al Dahhak and Qatada said: Allah compensated them with what's good for them, which is the jizya, and He enriched them with it, and that is what the Almighty says: "Fight against those who believe not in Allah"

MUJĀHID said: This verse was revealed when the Messenger of Allah ordered the war against the Roman conquest of Arabia and after its revelation, the Battle of Tabuk occurred.

Al Kalbi added in the same context saying: [153:b] the verse was revealed to mean Banu Qurayza and al-Nadir from the Jews, and the Messenger of Allah wanted to fight them, while they reconciled him, so it was the first tribute that the people of Islam received, and the first humiliation that befell the People of the Book at the hands of the Muslims.

The Almighty said: ﴿Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger, and those who acknowledge not the religion of truth (i.e. Islam)﴾ (Qur'an 9:29), and Truth was added to religion as a description to the noun.

Qatada said: The truth is Allah the Almighty, and his religion is indeed Islam.

Abu ʿUbaydah said: It means that they do not obey Allah like the Muslims should do, and whoever obeys a king or a sovereign has become his subject.

Zuhair said:

if ʿt be true oft at the valley

of bani Asad thee wend and did lie

n amr's realm sprouteth thy seeds'll

with only fadak simply in the way

Which means in allegiance to Amr

And "among the people of the Scripture", meaning Jews and Christians, from whom Jizyah is collected, if they pay it willingly, they are not to be fought, Jizyah also is taken from Sabaeans, and Samaritans, because among people of the book they are seen as heretics, Jizyah is also collected from Fire worshipers, because it has been said that they were from the People of the Book, but their book was lifted.

[1422] Abu Muḥammad ʿAbdullah ibn Hamid al-Wazzan told us: That, Ahmad ibn Najda, said: That Muḥammad ibn Yaḥīā said: That ʿUthman ibn Salih said: That Ibn Wahb said: Yunus told me about Ibn Shihab who said: Sa'id ibn al-Musayyib said: The Messenger of Allah took the jizyah from the Fire worshipers of Hajar, and that ʿUmar (may Allah be pleased with him) took it from the Fire worshipers of Sawad, and that ʿUthman ibn Affan (may Allah be pleased with him) took it from Berbers. (1)

(1) **[1422]The assessment of the reliability of the chain of transmitters**

- Its ʾIsnād "Chain of Narration" is unfounded, and Whereas the sheikh of the workbook, in which I did not see a Criticism and Authentication.

The authentication of Hadith

- It was narrated by al-Bayhaqi in Al sunan Al-Kubrā (the Major Collection of Traditions)9/190 by Muhammad ibn al-Hasan and Abu Zakariya ibn Abi Ishaq, from Muhammad ibn Ya'qub, from Muhammad ibn ʿAbdullah ibn al-Hakam, from Ibn Wahb...
- In the same wording.
- He mentioned it without the ʾIsnād "Chain of Narration" of al-Jassas in Aḥkām al-Qur'ān (on the rules of the Qur'an)4/285, and Ibn ʿAbd al-Barr in At-Tamhīd (The prelude)At-Tamhīd (The prelude)2/117.
- Yunus disagreed in his narration Malik and Muammar, where Malik verified it in

[1423] ʿAbdullah ibn Hamid told us [154:b], he said: That Ahmad ibn Muḥammad ibn al-Hassan said that Muḥammad ibn Yaḥīā and Ahmad ibn Yusuf both told him that: That Abu ʿAsim, heard from Ja'far ibn Muḥammad, from his father, who said in turn: That ʿUmar (may Allah be pleased with him) said: **I knoweth not how to doth with the fireth w'rship'rs?** ʿAbd al-Rahmaan ibn ʿAwf (may Allah be pleased with him) replied: I heard the Messenger of Allah say: **"Follow the same sunna with them that you follow with the people of the Book"** (1)

((Al-Muwatta)) 1/278, and Abd al-Razzaq in ((Musannaf)) 6/69 from Muammar, both of them from Al-Zuhri said and this is the word Malik:

- I was informed that the Messenger of Allah took the jizyah from the Magi of Bahrain, that Umar ibn al-Khattab took it from the Magi of Persia, and that Uthman took it from the Berbers.
- They did not mention Sa'id ibn al-Musayyib.
- Their version is more correct, because it has been advanced that Yunus's narration about syphilis is weak, and this is supported by the fact that Yunus narrated it about syphilis and did not mention it as happy, as according to Abu ʿUbayd in al-amwāl (monetary traditions)(p. 37).
- It was also narrated by al-Tirmidhi in al-Sir Bab al-Ma'ala in taking the jizyah from the Magi (1588), al-Tabarani in Al-Jāmiʿ Al-Kabīr (The Major Collection)7/149 (6660), and Ibn ʿAbd al-Barr in At-Tamhīd (The prelude)At-Tamhīd (The prelude)12/64 in three ways, all of them through al-Husayn ibn Salamah ibn Abi Kabsha, from ʿAbd al-Rahman ibn Mahdi, from Malik, from al-Zuhri, from al-Sa'ib ibn Yazid in his direction.
- Al-Tirmidhi said in al-ʿIlal al-kabīr (the Major Book of Defects)(2/679):
- Al-Tirmidhi said in al-ʿIlal al-kabīr (the Major Book of Defects)(2/679):
- The Sahih is from Malik, from al-Zuhri, from the Prophet Mursal, in which there is no loose ibn Yazid.

(1) **[1423]The assessment of the reliability of the chain of transmitters**

- Its attribution is weak because it is interrupted.

The authentication of Hadith

- It was verified by Abu Ya'la in ((Musnad)) 2/168 from Ya'qub ibn Ibrahim, and by al-Khatib in Tārīkh Baghdād (the History of Baghdad)10/88 by Abdullah ibn Muhammad al-Thaqafi, both from Abu Asim al-Nabil...
- In the same wording.
- It was narrated by Malik in ((Al-Muwatta)) 1/278 and by Al-Shaafa'i in ((Musnad)) (p. 209), Al-Bayhaqi Al Sunan Al-Kubrā (the Major Collection of Traditions)9/189, and Al-Baghawi in Sharḥ al-Sunnah (the Commentary of the Sunnah)11/169 from Ja'far bin Muhammad...
- In the same wording.
- Ibn ʿAbd al-Barr said in At-Tamhīd (The prelude), 2/114: This is a broken conversation

Abu ʻAsim said: I walked a mile, and trotted a mile until I heard from Ja'far ibn Muḥammad a hadith, meaning this hadith.

Rather, we are forbidden to marry their wives and eat their sacrifices, because the origin of broilers and foods is forbidden, and it is not permissible to doubt THEM.

On the other part, Al-Hasan said: The messeng'r of allah combated the arab people of this island f'r the sake of islam, and did accept none the less from those folk, which wast the most wondrous jihad, and aft'r yond th're wast anoth'r jihad 'gainst this junta regarding the people of the booketh [verse: 29]: ﴿Fight against those who believe not in Allah﴾, and everything else is heresy and delusion.

Jizyah shall not be taken from idolists.

And ﴿until they pay the Jizyah﴾, which is what the covenanter gives his covenant on, and the plural jiza, which is a transliteration for an Arabic meaning an act of reward, if he spends what he owes, and the jizyah is like the sitting and the session.

It means is that they give the LANDEVY from their necks, which they give to the Muslims in order to protect them.

Concerning its extent, Anas (may Allah be pleased with him) said: The Prophet (SAW) ordered a dinar be taken from every youngster upon his coming of age, while ʻUmar ibn al-Khattab (may Allah be pleased with him) collected twelve dirhams from poor Dhimmis, twenty-four dirhams from the middle class, and forty-eight dirhams from the wealthy, [154:b], and by no means did he exceed fifty dirhams, not something temporary, but as much as possible.

His saying ﴿with willing submission﴾ means: By cash from HIS hand to the hand of the person to whom he pays, as it is said: we spake sir to SIR

Abu ʻUbaydah said: It is said about everyone who gives something unwillingly: ﴿with willing SUBMISSION﴾.

Al-Qutaybi said: It is said: He gave with willing submission, and he gave by heart, if the giver is lesser than the reciever.

Ibn ʿAbbaas (may Allah be pleased with him) and Abu ʿUbayd said: It is that they give it by their hands, that they walk hatefully, and they do not come riding to pay, nor do they send someone to do it.

"and feel themselves subdued" means servile and oppressed.

Ibn ʿAbbaas (may Allah be pleased with him) said: those gents hardly beareth the burden to showeth up paying.

Ikrima said: **The meaning of humiliation is to taketh his payment while thou art sitting while that gent stands**.

Al Kalbi added in the same context saying: **T is yond if ʿt be true that gent gives jizyah, that gent gets beanʾd**

It is said: **The act of paying itself is considered humiliating**.

It is said: **is that neither sent nor paid by a proxy**.

It is said: **It is to be subject to the rulings of Islam**.

[1424] Abdullah ibn Hamid, said: That Muḥammad ibn Jaʾfar said: That ʿAliyy ibn Harb said: That Asbat, said: That Abd al-ʾAzeez ibn Siyyah narrated that Habib ibn Abi Thabit said: A man came to Ibn ʿAbbaas (may Allah be pleased with him) and said: The landeth from which landevy is did charge is not did tend to by those of capacity, so can i implant t, cultivate t, and payeth at which hour due? He replied: Nay, and another came about the same question, but this time he replied: Nay, and recited the following verse: ﴿Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.﴾ if one of you lifts humiliation from their shoulders, he shall suffer in their stead. (1)

(1) - **[1424]The assessment of the reliability of the chain of transmitters**
- In it, author's scholarthe author's scholardid not mention a Criticism and Authentication.
The authentication of Hadith
- Verified by Abd al-Razzaq in ((Musannaf)) 6/93 by al-Thawri, on the authority of Habib ibn Abi Thabet...

Kulaib ibn Wael said: I told Ibn ‘Umar: I hath bought landeth, he replied: buying is fine [155:], I said: F’r i shall giveth f’r ev’ry follicle a dirham of landeth and a gauntlet of food, he replied: Doth not ibndeth thy neck by humiliation

Maymun ibn Mahran narrated that Ibn ‘Umar (may Allah be pleased with him) said: I am fain yond i has’t the whole landeth f’r five dirhams; in which i agnize i’m embracing humility

Then; the Almighty said: ﴿And the Jews say: ‘Uzair (Ezra) is the son of Allah﴾ (Qur’an 9:30),

Sa’eed ibn Jubayr and Ikrimah narrated that Ibn ‘Abbas (may Allah be pleased with them) said: Salam ibn Mishkam, al-Nu’man ibn Abi Awfa, Shas ibn Qays, and Malik ibn al-Saif, came at the doorstep of the messenger of Allah saying: “How can we follow you when you have abandoned our qibla and you do not allege that Uzair (Ezra) is the son of God?” Then the Almighty revealed the verse ﴿and the Christians say: ʿīsā is the son of Allah﴾. (1)

Ibn Muhaisn, Asim, al-Kisa’i and Ya’qub read (‘Uzair (Ezra) is the son of Allah) in tanween, and Abu ‘Ubayd and Abu Hatim chose it.

The others read without Tanween. Those who read with Tanween said: Because it is a light name, so it is be subjected to grammatical rules, even if it is foreign, such as: Noah, Lot, and Hud, Abu Hatim and al-Mubarrad said: The choice of

- likewise
- It was verified by Abu ‘Ubayd in al-amwāl (monetary traditions) (p. 84) by Shu’bah, from Habib...
- in its meaning.

(1) **The assessment of the reliability of the chain of transmitters**
- And its narrators are authenticated.

The authentication of Hadith
- It was verified by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/110-111, and by Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran) 6/1781 by Ibn Ishaq, from Muhammad ibn Abi Muhammad Mawla Zayd ibn Thabit, from Sa’id ibn Jubayr or Ikrimah...
- In its likeness.
- It is in al-Sīrah al-Nabawīyah (the Prophet’s Biography) by Ibn Hisham 1/570 from Ibn Ishaq without isnad, and he promised with them Mahmoud ibn Dahiya.

Tanween because it is not an adjective and the speech is incomplete, and the son is in the place of the subject and not an adjective, but the Tanween is omitted in the participle if the name dispenses with the son, or is attributed to a well-known name or a surname that prevailed over it, such as: Muḥammad ibn Abdullah, and this is Zaid ibn Abdullah, because the participle and the adjective are the same thing, so they are in the subject and are omitted in the adjective. Perhaps they proved the tanween in the adjective, as the poet said – Al Farra'a who sang – :

if not for cash we'll never know

How I wish the bill could tell

At ibn muhalal(zaid) my praise'll be

what fate'll perpetually yell

While Al-Kisa'i chanted:

Did swing h'r gracious beauty

ibn thaalaba's(qais) maid

Like a jade capp'd majesty

unfurl an art divine

Abu 'Ubayd said: He's not attributed to his father, but it is as you say: Zayd is the son of the prince and Zaid is our nephew, so Uzair is a Mubtada' (a subject) what follows is Khabr (Predicate).

Whoever omitted the Tanween says because it is a foreign name and resembles a miniature name.

Al Farra'a said: Since the Nun of Uzair is static, namely Nun al-Tanween, and the Baa of the son (Ibn) is static, and two consonants met, the first of them was omitted in order to accept a diacritical sign, as we say:

Let's talk of Prince with words so clear

And of a girl, who walks with sly and sneer

If the breeze of fate suddenly veer

And the cover of secrecy disappear

The nun was omitted in favor of a consonant.

Abu Ishaq al-Zajjaj said: The Predicate may be omitted, but is: Uzair, the Son of God, is our idol.

ʿUbayd ibn ʿUmair said: This was said by one of the Jews named Finhas ibn ʿAzura, who said: "Allah, forsooth, is poor, and we are rich!".

ʿAtiyyah al-ʾAwfi narrated that Ibn ʿAbbas (may Allah be pleased with him) said: The Jews said Uzair, is indefinitely the Son of God, but they said this because Uzair was among the People of the Book, and the Torah was with them, so they did with it what Allah wanted them to do, then they lost it and did unjustly, and the ark was in them, so when Allah the Almighty saw that they had lost the Torah and did with whims, He lifted the coffin from them and causing them to forget the Torah, extracting its holy verses from their hearts, then Allah the almighty plagued them with deadly diseases. Allah willed that they stay after forgetting the teachings of the Torah, and Uzair was a man of their scholars, whilst Uzair prayed, supplicating to Allah, in aim to liven their hearts with the forgotten teachings of the Torah once more, [156:a] a light came down from the sky, entering his belly, all what he forgot from the teachings of the Torah shone in his heart anew, he gathered his kin and said: O people, god hast hath brought me the t'rah, its teachings has't hath returned to me! He stayed by their side, teaching them the followings of the Torah, then the ark came down after that, after he was a thing from the past, when they saw the coffin, they were showed what lies within to be alike what they used to be taught at the hands of Uzair, they said: By god, uzair only wast shown this is only because that gent is the son of god.

Al-Sudi and Ibn ʿAbbas said in the narration of ʿAmmar ibn Abi ʿAmmar: But the Jews said this, because the Amalekites appeared against them and killed them, and took the Torah, while their renowned scholars who remained fled and buried the holy books in the mountains scattered all over the place, Uzair followed the trails of mountains and tailed the beast, and he was made to worship in the tops of the mountains, and did not mix with people and

did not descend to meet them except on the day of feast, and he was made to weep and say: L'rd, thee has't hath left the israelites without a scholar! He wept until the lips of his eyes fell off, then he went down once to the feast, and when he returned, he saw a woman who had appeared to him at one of those graves; wailing and saying: O mine own feedeth'r! O mine own dresseth'r! Uzair looked at her direction and said: Thee th're, feareth god, beest patient and counteth, has't thee not known yond death is the way of men?, then he continued: Prayeth, mistress who is't hath used to feedeth thee and clotheth thee bef're this sir – yond is: He means her deceased husband, she replied: Allah, he said Allah the almighty, did praise beest his nameth is alive and nev'r dead! She said: O uzair, who is't did teach the scholars bef're the israelites? He replied: Allah! She said: Wherefore didst thee weepeth f'r those folk, knowing yond death is a right, and yond god is alive and nev'r dead? When Uzair knew that his argument was deemed invalid, he took a step back, but the woman proceeded saying: O uzair [156:b] i am but the w'rld, not a mistress, but 'twill springeth f'r thee in thy lodging of prayeth'r a springeth and a tree shall groweth f'r thee, so consume the fruit of yond tree, drinketh from the wat'r of yond springeth, and washeth and prayeth two rak'ahs, f'r an fusty sir shall seeketh thee, accepteth whatev'r that gent off'rs thee, at which hour t dawn'd a springeth 'rupt'd in his lodging of prayeth'r, and a tree cameth out, so that gent p'rf'rm'd as 'rd'red, then hath appeared at his doth'r stepeth and fusty sir declaring: open your mouth! He opened his mouth, the old man threw into him something like the shape of a great ember, gathered like the shape of a flask three times, and then told him: Ent'r this springeth and walketh in t until thee reacheth thy people, He said: So he entered afoot, every time he walked his knowledge expanded, until he reached his people, returning back at their side, becoming peerlessly informed of the Torah, He said: Children of israel, i has't hath brought thee the t'rah! They answered : Uzair, you were never a liar! So he tied a pen on each finger of his, and wrote with all his fingers, until he wrote the whole Torah by heart, and he revived the long forgotten Torah again in their hearts, revived the Sunnah for them, and when the scholars

returned, they extracted their books that they had buried, opposing them with the Torah of Uzair, and them all identical, they said: God hast given that gent this, f'r that gent is his son.

Al Kalbi added in the same context saying: When Nebuchadnezzar appeared to the children of Israel, destroying Jerusalem and killing those who read the Torah, Uzair was a young boy at the time, so they took him lightly and spared his life, it wasn't known that he could read the Torah at such a young age, when he died a hundred years ago, the lost children of Israel returned to Jerusalem, and none of them able to read the Torah, So Allah the Almighty sent Uzair to re-educate them about the teachings of the Torah, brought as a sign unto people, Uzair came to them and said: I am Uzair, but they took him for a liar [157:a] and said: If 't be true thou art who is't thee claimeth to beest, then dictate the holy v'rses of the t'rah, so we can write them, he wrote it all and replied: This Torah, then a man said: My father told me he heard from my grandfather that the Torah was made in Pithos and then buried in a vineyard, so they set out with him until they kept it and brought out the Torah, and they compared its contents with what Uzair wrote, when they found he hasn't forgotten a single letter or even a verse, they were amazed and said: Allah the almighty didst not throweth the t'rah into the heart of one of us aft'r t hadst gone from our hearts except because that gent is his son,then the jews claimed: Uzair, is truly the Son of God.

As for Christians, their Shirk (polytheism) was that they were on the religion of Islam eighty-one years after ʿīsā (peace be upon him) was raised, praying to the Qiblah and fasting Ramadan, until a war erupted between them and the Jews, and there was a brave man among the Jews who came to be known as: Paul, who mercilessly killed a group of ʿīsā' companions and then said to the Jews:

If the truth is with ʿīsā, and our disbelief, our unbelief, and Hell are our destiny, then we are foolish if they enter Paradise and we enter Hell, I as a fraudsters am willing to lead them astray until they fall in the deepest pits of

Hell, the Christians replied. Who is't art thee ? He replied: Paul, thy foe, a voice came from the sky stating that no repentance will be accepted from his part except to be Christianized, only until then will you have repented. So they brought him into the church, and he entered a house for a whole year, never going out day or night until he had learned the Gospel, and then he went out and said: I heard that God accepted my repentance, they believed and loved him, he then went on to Jerusalem, and made Nestorius their leader, he taught him that ʿīsā, Mary and God [157:b] were three, then he went to the Romans and taught them (divinity and humanity) and said: ʿīsā was not a human being, nor a body of a flesh, but the Son of God, and he taught a man known as: Jacob his teachings, then reached a king, telling him that: God is ʿīsā and still, when he convinced them of the folly, he called all three one by one, unbeknownst to all, He told each of them: You are indeed my favored disciple, know that I undoubtedly saw ʿīsā in a dream and he was pleased with me, as he carried on telling each of them: Tom'rrow I shall slaught'r myself, so preacheth thy cre'd, and then he entered the altar and slaughtered himself and said: I doth this f'r ʿīsā to beest did please, and when it was the third day, each of them preached people to his creed, and each one was followed by a sect, and they fought and differed to this day, for all the Christians are from the three sects.

That means: ﴿Christians say: ʿīsā is the son of Allah﴾ they said that with their tongues without knowledge.

Ahl Ul Maani said: Allah, the Almighty, did not mention a saying coupled with the mention of mouths and tongues, unless that statement was false, such as saying: ﴿They utter with their mouths a thing which is not in their hearts﴾(Qur'an 3:167), and saying: ﴿But they say with their tongues what they do not mean in their hearts﴾ (Qur'an 48:11), and saying: ﴿Dreadful is the word that cometh out of their mouths. They speak naught but a lie.﴾ (Qur'an 18:5)

﴿They imitate﴾ Ibn ʿAbbaas (may Allah be pleased with him) said: They resemble, and also: They tell.

Mujāhid said: They collude.

In the same context, Al-Hasan said: They agree. It is said: They comply and help. It has two languages: Yudahiou'n with Hamza, which is the reading of [158:a] Asim, and Yudahoun without the Hamza, which is the reading of the commoners, it is said: Dahaytouhou (resembled) and Daha'atouhou (resembled) with the same meaning.

﴿the saying of the disbelievers of old.﴾ Qatada and Al-Sudi said: The Christians matched the words of the Jews of old, for the Christians claimed that: ʿīsā is the son of God, which is similar to the baseless claim of jews who said that: Uzair, is undoubtedly the Son of God.

Mujāhid said: Their words resemble those of the Mushrikun "Polytheists" who said: Al-Lat, Al-Uzza, and Manat are the daughters of Allah.

In the same context, Al-Hasan said: their disbelief is linked to the infidelity of those who passed away from the infidel nations, as well as the Arab Mushrikun "polytheists" when he narrated their misdeed: "AND [only] those who are devoid of knowledge say, ﴿Why does God not speak unto us, nor is a [miraculous] sign shown to us?﴾(Qur'an 2:118), and then he said: ﴿Even thus, like unto what they speak, spake those who lived before their time their hearts are all alike﴾.

Al-Qutaybi said: He refers the Jews and Christians who were in the time of the Prophet to say what those before them said.

﴿Allah's Curse be on them﴾ Ibn ʻAbbas (may Allah be pleased with him) said: Curse be on them, and everything in the Qur'an that was killed is cursed.

Similarly, Aban ibn Taghlib said:

I pray at dawn; your light is bright

mine soul 'll yield to thine might

vice and piety, boon and plight

From me is drawn their humble rite

While Ibn Jurayj said: ﴿Allah's Curse be on them﴾ means: Allah kills them but it's said in a pretext of exclamation.

﴿how they are deluded away from the truth!﴾ means: They lie and turn away from the truth after all evidence therefore is established.

(Qur'an 9:31) ﴿They (Jews and Christians) took their rabbis and their monks...﴾.

Al-Dahhak said: The rabbis are scholars, one of whom is rabbi or Habur and Hibur – by breaking the haa with Kasra (an Arabic diacritic "Haraka") or using Fatha, and the Kasra is better to be employed as a glyph in this case, and Yunus al-Jarmi claimed that he had not heard of it except by breaking the haa (using the Kasra diacritic) arguing with a phrase of the common tongue: Haza Midadou Hibrin (a transliteration which means that's an ink) The phrase also mean that's [158/b] a scholar's ink.

The monks are Christian religious scholars who own silos, they are referred to as Ahl ul Ijtihad (which is an Arabic transliteration meaning assiduous people) in their religion, it is said: Rahib and Ruhban (monk, monks) which is quite similar to Faris and Fursan (knight, knights), the word (Rahib) is derived from awe, which also signals fear, but it mainly means they fear the wrath of Allah.

﴿to be their lords﴾ lords here mean masters, ﴿besides Allah﴾ by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah.

[1425] Abdullah ibn Hamid ibn Muḥammad Al Wazzan, said: That Ahmad ibn Ja'far ibn Muḥammad ibn 'Ubayd Allah al-Manadi, said: Abu'l-Fadl Ahmad ibn Malaeb ibn Hayyan al-Mukhrami told us: Abu Ghassan Malik ibn Ismail al-Nahdi told us, that Abd al-Salam ibn Harb al-Mala'i told him, that Afif ibn Aayn from Arab ul Jazīra (the residents of the Arabian peninsula), told us that he heard from Mus'ab ibn Sa'd, that Adi ibn Hatim (may Allah be pleased with him) said: **"I came to the Prophet while I had a cross of gold around my neck, He said: 'O 'Adi! Remove this idol from yourself!' And I heard him reciting from Surah Bara'ah (Repentance or Taubah):** "They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah..."

So, I said to him: "We do not worship them." He said: 'As for them, they did not worship them, but when they made something lawful for them, they considered it lawful, and when they made something unlawful for them, they considered it unlawful. ( )? I said: I said: 'Yes.', He said: "That is how you worship them." (1)

[1426] Abdullah ibn Hamid, said: Ahmad ibn Muḥammad told us ( ), Nasr ibn Muḥammad ibn Al-Harith ( ) told us, Hanad ibn Al-Siri ( ) told us, Abu al-Ahwus ( ) told us about Ataa( ), Abu Al-Bakhtari ( ) in the words of Almighty Allah: "They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah" saying: (As for they did not pray to them, and if they ordered them to worship them besides Allah, they would not have obeyed them, but they commanded them and made Allah's lawful

(1) **[1425]The assessment of the reliability of the chain of transmitters**
- Weak; origin
- Habib is a forger, and Abu al-Bakhtari did not hear from Hudhaifah as in Jāmiʿ al-taḥṣīl (the compilation of the collected traditions)by Al-Alai (p. 183).

The authentication of Hadith
- It was verified by al-Bukhaari in al-Tārīkh al-kabīr (the Major Compendium of History)al-Tārīkh al-kabīr (the Major Compendium of History)7/106, al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/114, and al-Tabarani in Al-Jāmiʿ Al-Kabīr (The Major Collection)17/92 (218) and from his way Al-Mazi in Tahdhīb al-kamāl (perfection's refinement on the names of narrators)Tahdhīb al-kamāl (perfection's refinement on the names of narrators)23/118 from the way of Abu Ga sound hadith Malik ibn Ismail...
- In the same wording.
- It was verified by al-Tirmidhi in the interpretation of Bab and from Surat al-Tawbah (3095), Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)6/1784, al-Tabarani in Al-Jāmiʿ Al-Kabīr (The Major Collection)17/92 (218), al-Nahhas in Maʿānī al-Qur'ān (on the meanings of the Qur'an)3/202, al-Bayhaqi Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions)10/116, and al-Wahidi in ((al-Waseet)) 2/490 from Tariq on the authority of 'Abd al-Salam ibn Harb...
- likewise
- Tirmidhi said: This is a strange hadith, which we only know from the hadith of 'Abd al-Salam ibn Harb, and Ghatif ibn Aayn is not known in the hadith.
- As well as in Tuḥfat al-ashrāf (the marvelous feat of the elite)Tuḥfat al-ashrāf (the marvelous feat of the elite) by al-Mazi 7/284.

forbidden and what was forbidden by Allah, the made it lawful, and they obeyed them, and that was lordship) (1) [159/a].

Al-Rabie said: I said to my Abū Al- Āliyah, "What was that lordship/deism like for the children of Israel?" He replied: Lordship/deism was that they found in the Book of Allah what they commanded and what they forbade; so they said: Our rabbis will not precede any of it, what they commanded us to do, we practiced as lawful, and what they forbade we adhered to their sayings and abandoned, getting the gist that the forbidden practice was labeled as unlawful, so they counseled men and renounced the Book of God.

Ahl Ul Maani said: It means: They took their rabbis and their monks. as lords, obeying them in everything, as it said in the following verse ﴿[Light a fire and] ply your bellows! At length, when he had made it [glow like] fire﴾(Qur'an 18:96); which means they lit fire as they were commanded to do.

Abdullah ibn al-Mubarak said:

Crown and liege in this world

had crowd faith bought and sold

Friar, and rabbi hoard up gold

O hear it thee, this tale of old

﴿and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and

(1) [*]**The assessment of the reliability of the chain of transmitters:** Weak
- It includes narrators whom I cannot find.

The authentication of Hadith
- verified by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/115 by Jarir and Ibn Fadhil, on the authority of...
- in its meaning.
- The ʾIsnād "Chain of Narration" of al-Tabari is weak because it is from the narration of Jarir and Ibn Fadil about 'Ata' and their narration about him after mixing.
- It was also verified by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/114-115 from Tariq on the authority of Abu al-Bakhtari, on the authority of Hudhayfah who was arrested...
- in its meaning.

the Injeel (Gospel)) to worship none but One Ilah (God - Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him﴾ (far above is He)﴿from having the partners they associate (with Him).﴾ liyaAAbudoo (which is a transliteration to the verb worship) is read with the letter yaa (liyaAAbudoo), while ibn Ishaq read it with the letter taa(litaAAbudoo).

(Qur'an 9:32) ﴿They (the disbelievers, the Jews and the Christians) want to extinguish Allah's Light (with which Muḥammad SAW has been sent - Islamic Monotheism) with their mouths...﴾.

They renounce the religion of Allah with their tongues by denying it and rejecting it.

Al Kalbi added in the same context saying: That is, they reject the Qur'an with their tongues in a state of denial of its verses.

Ibn 'Abbas (may Allah be pleased with him) said: Jews and Christians want to oblige the monotheism of the Most Merciful, for created and unworthy idols of old.

Al-Dahhak said: They want Muḥammad (SAW) and his Sahaba "companions" to perish, so that Allah 'll not be worshiped in Islam.

﴿but Allah will not allow except that His Light should be perfected﴾, to declare His religion, to reveal His Word, and to fulfill the truth sent by His Messenger, ﴿even though the Kafirun (disbelievers) hate (it).﴾ the word illa (a transliteration for the word except) was employed to indicate a sense of denial in the word "wayaba", like when you say [159/b] Abaytou an afa'ala (I refused to do something) is the same to that saying lam afa'ala (I didn't do something), before omission the phrase reads as follows: but Allah will not allow anything except that His Light should be perfected.

As a poet once said:

My mother's tender is something

etched on devotion, second to none

leaving her is heart numibng

by Allah's will won't be done

(Qur'an 9:33) ﴿It is He﴾ will not allow anything except that to perfect his religion, ﴿Who has sent His Messenger﴾ the prophet Muḥammad "with guidance﴾, Ibn Abbas said: With the Qur'an, it was said: By explaining religious duties on his creations and ﴿and the religion of truth﴾, which is Islam, ﴿to make it superior﴾ to exalt it, and to support it to triumph ﴿over all religions﴾ over all other sects, ﴿even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it).﴾, the scholars differed in the meaning of this verse.

Ibn 'Abbas (may Allah be pleased with him) said: Liyuthhirahu (to make it superior) the letter haa (at the end of the word Liyuthhirahu) refers to prophet Muḥammad SAW meaning: to teach him all the laws of religion, revealing them so that nothing is hidden from him.

While others said: the letter haa (at the end of the word Liyuthhirahu) refers to the perfection of the religion of truth (Islam).

ʾAbū Hurayrah and al-Dahhak said: Upon the second coming of 'Eesa ibn Maryam (peace be upon them), if the people of each religion follows him, and all religions and sects become one, as He is sent by the Sovereign of the earth and the heavens to make His Way dominant over all other ways, as he'll witness all people entering Islam. And if a wrong way is at all allowed to remain on the earth, it should be tolerated only under its own protection by the payment of Jizyah under the limits conferred by the Divine System as in the cast of the system of life of the ZimmIs who pay Jizyah.

As-Suddī said: The aforementioned will occur only upon the appearance of the Mahdi, when all except few will embrace the light of Islam, or willingly pay the Jizyah if they remain followers of a false deity.

Al Kalbi added in the same context saying: Islam will triumph over all religions left, that is presumed to be, but it's not done yet, and the Hour will certainly come after that divine promise takes place.

Al-Miqdad ibn al-Aswad (may Allah be pleased with him) said: I heard the Messenger of Allah say: **(There will not remain on the face of the earth**

a mud-brick house [160/a] or a camel's hair tent which God will not cause the confession of Islam to enter bringing both mighty honor and abject abasement. God will either honor the occupants and put them among its adherents, or will humiliate them and they will be subject to it.") (1)

[1427] Abu al-Qasim al-Hasan ibn Muḥammad ibn al-Hasan ibn Habib al-Kaji told us: Abu Ja'far Muḥammad ibn Sulayman ibn Mansur told us, that he heard from Abu Muslim Ibrāhīm ibn 'Abdullah al-Kaji told us, that he heard from Abu 'Asim al-Nabil, that he heard from 'Abd al-Hamid – who is the son of Ja'far – told us about Suwayd or al-Aswad ibn al-'Ala, from Abu Salamah, from 'A'isha (may Allah be pleased with her)reported that: The Messenger of Allah Said: **(The (system) of night and day would not end until the people have taken to the worship of Lat and 'Uzza.), she said: (I said: I said: Allah's Messenger, I think when Allah has revealed this verse:" He it is Who has sent His Messenger with right guidance, and true religion, so that He may cause it to prevail upon all religions, though the polytheists are averse (to it)" (ix. 33), it implies that (this promise) is going to be fulfilled. Thereupon he (Allah's Apostle) said: It would happen as Allah would like. Then Allah would send the sweet fragrant air by which everyone who has even a mustard grain of faith in Him would die and**

(1) - Verified by Ahmad in ((Al-Musnad)) 6/4 (23814), Ibn Manda in ((Al-Iman)) 2/981, Ibn Hibban in ((Saheeh)) as in ((Al-Ihsan)) 15/91, and Al-Tabarani in Al-Jāmi' Al-Kabīr (The Major Collection)20/254 (601), and in ((Musnad Al-Shamiyyin)) 1/324, Al-Hakim in Al-Mustadrak (The Completion)(The Completion)4/430, and Al-Bayhaqi in Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions)9/181 from the ways of Ibn Jaber, from Salim ibn Amer, from Al-Miqdad ibn Al-Sud...
- likewise
- At the end of it, al-Tabarani pronounced:
- ((Or he humiliates them and they pay the jizya)).
- It was mentioned in the publication of Al-Mustadrak:
- ((They do not owe it)) which is a distortion.
- Al Hakim said: ((They do not owe it)) which is a distortion.
- Al zahabi agreed
- Al Hakim corrected him on the condition of the two sheikhs, and Al-Dhahabi agreed.

those only would survive who would have no goodness in them. And they would revert to the religion of their forefathers). (1)

Al-Husayn ibn al-Fadl said: Its meaning is to show that Islam triumphs above all religions with clear arguments and legal proofs, so that the argument of this religion will be stronger. (2)

He added: Allah has fulfilled this promise, and this preparation has been accomplished for the following revealed verse states:

(Qur'an 5: 3) ﴿This day have I perfected your religion for you and completed My favor unto you...﴾.

Some of them said: It is for Islam to triumph in every place, so that believers will not be humiliated by any means, so that no tribute is taken from them as it is taken only from the dhimmis.

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(1) **[1427]The assessment of the reliability of the chain of transmitters**

- In it, author's scholarthe author's scholarand the scholar of his scholar spoke about the ruler, and the hadith is as true as it will come.

The authentication of Hadith

- He took it out of the way of the Baghawi workbook in Asbāb An-Nuzūl (Reason of Revelation)4/40.
- It was narrated by al-Hakim in Al-Mustadrak (The Completion) (The Completion)4/549 by Muhammad ibn Yaqoub, from Ibrahim ibn Abdullah Al-Saadi, from Abu Asim.
- In the same wording.
- It was also narrated by 4/447 from the way of Abu Qalaba, from Abu 'Asim...
- In the same wording.
- It was verified by Muslim in the temptation chapter The Hour does not stand until you worship Dos Dhul-Khalsa (2907) and from his way Al-Baghawi in Sharḥ al-Sunnah (the Commentary of the Sunnah)15/91-92, and Abu Ya'la in ((Musnad)) 8/47, and Al-Bayhaqi in Al Sunan Al-Kubrā (the Major Collection of Traditions) Al-Sunan Al-Kubrā (the Major Collection of Traditions)9/181 all of them are from the ways of Abdul Hamid ibn Jaafar.
- In the same wording.

(2)
- Al-Mawardi mentioned it in An-Nukat wa Al-ʿUyūn (The Beneficial Notes and Best Interpretations)2/356 and said:
- This is the view of many scholars, al-Baghawi 4/40, Ibn al-Jawzi in Zād Al-Masīr (The Travel Supplements), 3/428, and al-Wahidi in al-Waseet, 2/491, and attributed it to the people of meanings.

It was said to mean: To be triumphed over all religions surrounding the prophet, so that they would fight him over religion, and that he shall triumph over them all by Allah's grace and favor, so that Islam will prevail over all other religions in that place.

It is said: It's the enforcement of Allah's judgment upon them and Allah knows best [160/b].

(Qur'an 9:34) ﴿O you who believe ! Verily, there are many of the (Jewish) rabbis and the (Christian) monks...﴾

referring to scholars and researchers of the people of the book, ﴿who devour the wealth of mankind in falsehood﴾ means they take bribes, gifts and presents on different pretexts They invent religious regulations and rituals as tempt people to buy their salvations and fortunes in life making all worldly matters dependent on the payment of due price from the misguided masses, them denying the prophecy of Muḥammad SAW, and if they believed in him, those tributes would have gone away from them.

﴿and hinder (them)﴾ which means they debar the people ﴿from the Way of Allah﴾ means the religion of Allah ﴿And those who hoard up gold and silver﴾ means: devour the wealth of mankind in falsehood those who hoard up gold and silver.

[1428] I heard Abu al-Qasim al-Hasan ibn Muḥammad ibn Ja'far al-Sadousi say: I heard Abu al-Husayn al-Muzaffar ibn Muḥammad ibn Ghalib al-Hamadhani say: I heard Ibrāhīm ibn Muḥammad ibn ʿArafa al-Azdi Naftawayh say: It is called alththahaba (a transliteration of the word gold) because it goes and does not remain, while waalfidda (a transliteration of the word silver) because it shakes; their names indicate that they are disposable and never last. (1)

Scientists differed on the meaning of yaknizoona (transliteration of the word hoard up):

(1) [1428] I found him cited only by the Author.

[1429] Abdullah ibn Hamid ibn Muḥammad told us, Ahmad ibn Muḥammad ibn Ibrāhīm told us, Muḥammad ibn Nasr told us, Ishaq told us, al-Mu'ta'mar told us, 'Ubayd Allah told us about Nafi', told us about Ibn 'Umar (may Allah be pleased with him) said: Ev'ry wage yond hast its zakat (almsgiving) hath paid is not consid'r'd a treasure, coequal if 't be true t wast hath paid und'r seven earths, and ev'ry wage f'r which zakat hast not been hath paid is label'd as treasure, coequal if 't be true t is hath paid above did grind.(1)

Similarly, Ibn 'Abbas (2) and al-Dahhak and As-Suddī. (3)

[1430] This is evidenced by what Abdullah ibn Hamid told us, which was heard

(1) - **[1429]The assessment of the reliability of the chain of transmitters:**
- In it, author's scholarthe author's scholarwas not mentioned a Criticism and Authentication.

The authentication of Hadith

- It was verified by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations) 10/118 and by al-Bayhaqi in Al sunan Al-Kubrā (the Major Collection of Traditions)4/82 by Ubayd Allah al-'Umari, from Nafi'...
- By it he is arrested on Ibn 'Umar.
- Al-Bayhaqi said following his account:
- This is the saheeh mawqouf, as well as it was narrated by a group from Nafi', and a group from 'Ubayd Allah ibn 'Umar.
- It was narrated by Suwayd ibn 'Abd al-'Azeez and not by al-Qawi, from 'Abd-Allah ibn 'Umar raised to the Messenger of Allah.
- See also Fatḥ al-Bārī (The Creator's Blessings), 3/272.
- Ibn Abi Shaybah also narrated in al-Musannaf 4/309 (10616) that Mujahid and 'Ata' towards him were arrested over them.

(2) - Verified by Ibn Abi Shaybah in al-Musannaf 4/309 (10615) by Shrek, from Abu Ishaq, from Ikrimah, from Ibn Abbas.
- It was verified by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations) 10/121 by Ali ibn Abi Talha, on the authority of Ibn Abbas...
- In the sense of the hadith of Ibn Umar.
- Ibn Abi Hatim referred to him in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)6/1788 by saying:
- It was narrated that Ibn 'Abbas said:
- He who paid his zakat is not a treasure.

(3) - Verified by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/118 via Asbat, from al-Sudi...
- Likewise of the hadith of Ibn 'Umar.

from Ahmad ibn Muḥammad ibn Ibrāhīm, from Muḥammad ibn Nasr told us, from Abu Qudamah that [161/a] Muḥammad ibn Bakr heard, from what Ibn Jurayj said: Abu al-Zubayr told me that he heard Jabir ibn ʿAbdullah (may Allah be pleased with him) say: If ʿt be true thee taketh charity hence from thy wage, thee taketh hence from this wickedness, and yond wage is by nay cullionly labelʾd as a treasure. (1)

[1431] This is evidenced by what Abdullah ibn Hamid told us, from Al-Wazzan, from Ahmed ibn Muḥammad ibn Yaḥīā Al-Bazzaz, from Abu Al-Azhar, that he heard Abdul Razzaq, saying: Al-Thawri told me, he heard from

(1) **[1430]The assessment of the reliability of the chain of transmitters:**
- In it, the author's scholar, did not mention a Criticism and Authentication.

The authentication of Hadith
- It was verified by al-Bayhaqi in Al Sunan Al-Kubrā (the Major Collection of Traditions) Al-Sunan Al-Kubrā (the Major Collection of Traditions)4/84 by Abu Muslim, from Abu Asim, from Ibn Jurayj towards him from the saying of Jaber.
- Al-Bayhaqi said:
- This is more correct, and it has been narrated with another raised isnad.
- Al-Haafiz said in Fatḥ al-Bārī (The Creator's Blessings), 3/272:
- Abu Zaraʾah and al-Bayhaqi suggested stopping it.
- It was also narrated by Ibn Abi Shaybah in al-Musannaf 4/308 (10613), by Abu Khalid al-Ahmar, from Hajjaj, from Abu al-Zubayr, from Jabir who said:
- Any money that I pay zakat on is not treasure.
- It was verified by al-Hakim in Al-Mustadrak (The Completion) (The Completion) 1/390, and from his way Al-Bayhaqi 4/84 from the way of Harun ibn Saeed Al-Aily, from Abdullah ibn Wahb, from Ibn Jureij, from Abu Al-Zubayr, from Jaber...
- Likewise, marfu
- Al Hakim said: This is a saheeh hadith on the condition of a Muslim and they did not take it out.
- Al zahabi agreed with him
- It was verified by Ibn Khuzaymah in ((Saheeh)) 4/13 by Yunus ibn Abd al-Alaa, from Ibn Wahb.
- Like the hadith of Harun al ayli.
- It was also verified likewise by Ibn ʿAdi in ((al-Kamil)) 7/189, al-Khatib in ((History of Baghdad)) 8/12 and Ibn al-Jawzi in Al-Iʿlal Al-Mutanāhiya (The Finite Defects)2/4 by Abdul Aziz al-Balsi, from Khasif, from Abu al-Zubayr.
- Likewise, marfu
- Ibn al-Jawzi said: This is a hadith that is not attributed to the Messenger of Allah, but it was narrated from Ibn ʿUmar, Ahmad said:
- Strike at the hadith of ʿAbd al-ʾAziz al-Balsi, for he is a liar, or he said: And was lost

Mansour, from Amr ibn Murra, from Salim ibn Abi Al-Ja'ad, who said: When the verse:" And those who hoard up gold and silver [Al-Kanz: the money, the Zakat of which has not been paid], and spend it not in the Way of Allah" was revealed, the Prophet (SAW) said: **"Woe to gold! Woe to silver.) He repeated this statement thrice, and this Hadith was hard on the Companions of the Messenger of Allah, who said, "What type of wealth should we use!" 'Umar (may Allah be pleased with him) replied: "I will find out for you," and he asked, ' "O Allah's Messenger! Your statement was hard for your Companions. They asked, "What type of wealth should we use!"** The Messenger of Allah then replied: **A remembering tongue, an appreciative heart and a wife that helps one of you implement his religion).** (1) [161/B]

[1432] Abdullah ibn Hamid al-Wazzan told us, Makki ibn Abdan told us, Muḥammad ibn Yaḥīā told us, Muḥammad ibn Ubayd told us, al-A'mash told us, al-Ma'rour ibn Suwayd told us, and Abu Dharr (may Allah be pleased with him) said: I came to the Prophet when he was sitting in the shade of the Ka'ba, and when he saw me he said, **"By the Lord of the Ka'ba, they are the ones who suffer the greatest loss." I said (to myself), "Is anything improper detected in me? (I said: What is wrong with me? Then I sat beside him and he kept on saying his statement. I could not remain quiet, and Allah knows in what sorrowful state I was at that time He replied: (I said: I asked, "Who are they (the losers)? Let My father and mother be sacrificed for you, O Allah's Messenger (ﷺ)!" He replied: He said, "They are the wealthy people, except the one who does like this and like this and like this (i.e., spends of his wealth in Allah's Cause)").** (2)

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(1) **[1431]The assessment of the reliability of the chain of transmitters:**
- Author's scholar I did not see a wound or modification in it, and the news was unfounded.

The authentication of Hadith
- It was verified by 'Abd al-Razzaq in Tafsīr al-Qurʾān (The Exegesis of the Quran)2/273 and by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/119 and by Ibn Abi Hatim in ((Tafsir al-Qur'an al-Azeem)) 6/1788 likewise.

(2) - **[1432]The assessment of the reliability of the chain of transmitters**
- Whereas the Author's scholar, Neither criticized nor authenticated, and the rest of its narrators are authenticated.

The authentication of Hadith
- It was verified by Ahmad in ((Al-Musnad)) 5/152 (21351), and by Al-Bayhaqi in

[1433] Shu'ayb ibn Muḥammad ibn Shu'ayb al-Bayhaqi told us, Makki ibn 'Abdan al-Tamimi told us, Ahmad ibn al-Azhar told us, Ruh ibn 'Ubadah told us, Sa'id told us, Qatada said: It was mentioned to us that Abu Dharr and Abu Hurayrah (may Allah be pleased with them) used to say: Ev'ry yellow and white shiny piece withheld by its owneth'r is label'd a treasure until that gent pays donation. (1)

[1434] It was narrated from Ruh, from Marzouq ibn 'Abdullah Abu 'Abdullah al-Shami, from Shurayh, a man from the people of the Levant whom he met by, from Abu Dharr (may Allah be pleased with him) who said: Whomsoev'r withholdeth a white 'r r'd is caut'riz'd as a retribution on the day of judgment. (2)

[1435] It was narrated from Ruh, from Hammad, from Talha ibn Ubayd Allah ibn Kariz al-Khuza'i, from Abu al-Dhaif, from Abu Hurayrah (may Allah be pleased with him) who said: Whoev'r leaves ten thousand dirhams shall maketh shreds with which the owneth'r shall beest t'rtur'd on the day of resurrection bef're judgment. (3)

[1436] Quoting from Ruh, from Shu'bah, from Sammak ibn Harb, he said: I heard Milhan ibn Tharwan say: I heard Ammar ibn Yasir say: The people of the table set (with viands) asked for their table, when they got it they disbelieved and resisted faith, the Thamud (Saleh's people) asked for the

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Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions)4/97 by Muhammad ibn Ubayd and Ibn Numayr, from Al-A'mash.

(1) **[1433]The assessment of the reliability of the chain of transmitters**
- Is weak for the chain of narration is interrupted.
The authentication of Hadith
- I found him cited only by the Author.

(2) **[1434]The assessment of the reliability of the chain of transmitters**
- Is weak for the chain of narration is interrupted.
The authentication of Hadith
- I found him cited only by the Author.

(3) **[1435]The assessment of the reliability of the chain of transmitters**
- Whereas Abu Deif, anonymous.
The authentication of Hadith
- I couldn't find anyone else to but him to verify it.

she camel of god, and when they got it, they responded in faithlessness; and denial, and you (he means Muslims) were commanded not to harbor up gold and silver, but you'll unfortunately withhold them in greed or avarice.

A man asked: Withhold them? As if he was surprised by his saying, he got the following reply: Yes, and kill each other for the sake of its possession.

Shu'bah added in the same context, saying: The blade of Abu Hurayrah's sword (may Allah be pleased with him) was made of silver, and Abu Dharr (may Allah be pleased with him) forbade it and said: He heard the prophet SAW said: (Whomsoev'r withholdeth a yellow or white is caut'riz'd as a retribution). (1)

(1) **[1436]The assessment of the reliability of the chain of transmitters**
- It's okay, and I didn't stand on it with anyone else.

The authentication of Hadith
- It was verified by Ahmad in al-Musnad 5/168 (21480) from Muhammad ibn Ja'far, from Shu'bah ibn al-Hajjaj, from a man from Thaqif in which it is said:
- So-and-so ibn Abdul Wahed - on the authority of Abu Mujib...
- likewise
- It was verified by al-Bukhari in al-Tārīkh al-kabīr (the Major Compendium of History)al-Tārīkh al-kabīr (the Major Compendium of History)6/59-60 from the way of al-Nafili, from Miskin ibn Bakir, and al-Tabari 10/119 from the way of Ubayd Allah ibn Muadh from his father, both from Shu'bah, from Abdul Wahid al-Thaqafi.
- In the same wording.
- It was verified by al-Bayhaqi in Al sunan Al-Kubrā (the Major Collection of Traditions)4/144 from Tariq on the authority of the...
- By it, with a difference in the naming of the ambiguous man, his heels said:
- This is what 'Uthman ibn Jableh said, on the authority of Shu'bah – i.e.:
- By naming the ambiguous:
- Yahya ibn 'Abd al-Wahid al-Thaqafi, narrated by Ibn Abi 'Uday, from Shu'bah, from 'Abdullah ibn 'Abd al-Wahid, and Abu Dawood said:
- It was narrated from 'Abd al-Wahid ibn Flan or Flan ibn 'Abd al-Wahid, and Muadh said:Shu'ba reported that on the authority of Ibn Abd al-Wahid.
- Al-Bukhari said: criticized by some scholars
- Al-Haythami said in Majmaʿ Az-Zawāʾid (The Collection of the Additions) 3/125: It was narrated by al-Tabarani in al-Kabir, and Ahmad is towards him, and its narrators are authenticated, and he has the way of its men, the men of the Sahih.
- Al-Dhahabi said in Mīzān al-iʻtidāl (the scale of Authentication on the critic of Narrators) 4/394 in the biography of Yahya ibn 'Abd al-Wahid al-Thaqafi: shu'ba narrated from him from Abu al-Mujib with a reprehensible hadith.
- Al-Saati said in al-Fatḥ al-rabbānī (the divine revelation)17/248:
- In his ʾIsnād "Chain of Narration" – according to Imam Ahmad – a man was not named.

Qatadah narrated from Shahr ibn Hawshab that Abu Umamah Saddi ibn ʻAjlan (may Allah be pleased with him) said: A man of Ahlus-Suffah died and left behind one dinar, The Messenger of Allah said: **(One brand of iron),** then another one of Ahlus-Suffah died and left behind two dinars, The Messenger of Allah said: **(Two brands of iron).** [1]

The first of the sayings is correct, because the threat is contained in preventing zakat and not in collecting halal money.

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(1) **The assessment of the reliability of the chain of transmitters:**

- Shahr has been deemed to be delusional

The authentication of Hadith

- It was verified by Abu al-Qasim al-Baghawi in ((Al-Ja'adiyat)) 1/296, Ahmad in (22172), and Al-Tabarani in Al-Jāmiʿ Al-Kabīr (The Major Collection)8/260 by Shu'bah, from Qatada...
- In the same wording.
- It was verified by al-Tabarani in Al-Jāmiʿ Al-Kabīr (The Major Collection)8/126 by Saeed ibn Abi Uruba, from Qatada.
- In the same wording.
- Al-Haythami said in Majmaʿ Az-Zawāʾid (The Collection of the Additions) 10/240: It was narrated by Ahmad with the chains of narration of men, some of which are men of authentication other than Shahr ibn Hawshab, and it has been documented.
- This isnad is good, the month of Hawshab is a good hadith on the most likely, it was documented by Ahmad ibn Hanbal, Ibn Maeen, Ya'qub ibn Shaybah, Ya'qub ibn Sufyan, and Hasan hadith al-Bukhari, and Ibn Mahdi and Ibn al-Madani narrated about him, and Abu Zara'ah said:
- It's accepted, Abu Hatem said: It is not without Abu al-Zubayr, and it is not invoked, and his wound is a division and Ibn Aoun, but rather a weakness for his narration of unique hadiths in which no one shared them.
- See :al-Tārīkh al-kabīr (the Major Compendium of History)by al-Bukhari 4/258, Criticising and Authenticating by Ibn Abi Hatim 4/382, Tahdhīb al-kamāl (perfection's refinement on the names of narrators) by al-Mazi 12/578, Mīzān al-iʻtidāl (the scale of Authentication on the critic of Narrators) by al-Dhahabi 2/283, and those who spoke about it while it is documented (p. 100).
- Qatada's narrated by the word ʿAn (on the authority of) in this hadith is carried on hearing because it is from the narration of Shu'ba' from him, and he said:
- I halted the deceiving of three: Al-Amash, Abu Ishaq and Qatadah.
- Mentioned by al-Bayhaqi in Maʻrifat al-sunan wa-al-āthār (Verifying the traditions and narrations)1/86.
- Al-Haafiz said in al-Nakat, 2/631:
- It is a good rule, accepting the hadiths of these people if it is about a division, even if they mean it.

It is indicated by his saying: **(whoev'r pays zakat (almsgiving) on his wealth hast did fulfil due right, and whoev'r increases the hath paid up amount 'll seeth valorous coming f'r that gent).** [1]

The prophet also said: **(Honest property is good 1 for an honest man)** [2] Ibn 'Umar

(1) - verified by Ibn Abi Shaybah in al-Musannaf (9929) and by Abu Dawood in al-Marāsīl (On the hadith collection of Abi Dawud al-Sijistani) (p. 141).
- Al-Tirmidhi in Zakat is the chapter on what came if you pay zakat, you have spent what you have to do (618), and Ibn Majah in Zakat, the chapter on what I pay zakat is not a treasure (1788) by Amr ibn al-Harith, from Daraj, from Ibn Hujairah, from Abu Hurayrah, from the Prophet said:
- If you pay zakat on your money, you have spent what you owe.
- Tirmidhi said: Sound and gharib tradition
- This hadeeth of Abu Hurayrah was also narrated by Ibn Khuzaymah in ((Saheeh)) 4/110, Ibn al-Jarud in ((Al-Muntaqa)) (p. 336), Ibn Hibban in ((Saheeh)) as in ((Al-Ihsan)) 8/11, and Al-Hakim in Al-Mustadrak (The Completion)(The Completion)1/390 and from his way Al-Bayhaqi in Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions)4/84 from the way of Amr ibn Al-Harith...
- In the same wording, and it ended by: ((Whoever collects haraam money and then gives it in charity, has no reward for it, and his insistence on it)).
- Al Hakim corrected him, and Al-Dhahabi agreed.
- Al-Haafiz said in al-Talkhees- al kabeer, 2/170: weak
- He has a witness from the hadith of Jabir ibn 'Abdullah (may Allah be pleased with him), which was narrated by al-Hakim in Al-Mustadrak (The Completion)(The Completion)1/390 and by al-Bayhaqi in Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions)4/84 by Abdullah ibn Wahb, Ibn Jureij told me, from Abu al-Zubayr, from Jabir marfu: ((If you pay zakaah on your money, you have removed his evil from you)).
- Al Hakim said: Sahih on the condition of a Muslim, and Al-Dhahabi agreed.
- It was reported mawkuf for Jabir at al-Bayhaqi in Al sunan Al-Kubrā (the Major Collection of Traditions)4/84 via Abu 'Asim, from Ibn Jurayj, Abu al-Zubayr told me that he heard Jabir say:
- He mentioned it in his wording
- Al-Bayhaqi said: And this is more correct.

(2) - verified by Abu 'Ubayd in ((Gharib al-Hadith)) 1/64, al-Quda'i in ((Musnad al-Shihab)) 2/259 and al-Baghawi in Sharḥ al-Sunnah (the Commentary of the Sunnah)10/91.
- It was verified by Ahmad in al-Musnad 4/202 (17802) and in Fada'il al-Sahaba 2/912, and Abu Ya'la in al-Musnad 13/321

(may Allah be pleased with him) said, when he was asked about this verse: Whoev'r harb'r'd up gold and silv'r and didst not payeth h'r zakat shall beest did punish by Allah, and then he said: I doth not careth if 't be true I has't gold liketh anyone else, of which I knoweth how many I shall payeth and I'll w'rk in obedience to Allah the almighty. (1)

In addition, in the Arabian tongue Kanz (treasure) is derived from: Everything that is collected together atop of the earth or deeper therein.

This is evidenced by the poet's saying:

Did bless beest me, feeding their toureth'r
imbu'd by grace above those gents ascend
beside magnanimity, only mineth
benevolence proudly shalt stand

(1) - Al-Bukhari commented in ((Saheeh)) in Zakat, the chapter on what he paid his zakat is not a treasure (1404) from Ahmad ibn Shabib, from his father, from Yunus, from Ibn Shihab, from Khalid ibn Aslam, from Ibn Umar...
- Likewise, without: (Then he said...).
- He also returned it by commenting briefly on the Book of Interpretation, the chapter of the Almighty's saying {a day that will be protected from it..}
- (4661). Al-Haafiz said in Fatḥ al-Bārī (The Creator's Blessings), 3/273:
- Abu Dawood narrated it in the book al-Nāsikh wa-al-mansūkh (on the abrogator and the abrogated) from Muhammad ibn Yahya – who is Al-Dhuhli – from Ahmad ibn Shabib with his ʾIsnād "Chain of Narration".
- Al-Hafiz said it in ((Taghleeq Al-Commentary)) 3/5-6 with its ʾIsnād "Chain of Narration" from the path of Al-Dhahli more fully than in Al-Bukhari.
- It was narrated by al-Bayhaqi in Al sunan Al-Kubrā (the Major Collection of Traditions)4/82 via Ahmad ibn Shabib...
- At length, at the end: Then he turned to me and said:
- I don't care if I had gold like anyone.
- It was also narrated from this path by Ibn Mardawayh in ((Tafseer)) and Abu Na'im in ((Al-Mustaqer on Sahih Muslim)) as mentioned by Al-Hafiz in Taghlīq al-ta'līq (Collecting Mu'llaq Traditions)3/6.
- It was verified by Ibn Majah in Zakat, the chapter on what he paid his zakat is not a treasure (1787) by Abdullah ibn Wahb, from Ibn Lahia, from Aqeel, from Ibn Shihab, from Khalid ibn Aslam...
- likewise
- Al-Busairi said in Miṣbāḥ al-zujājah (the glass' lamp in the Marginal Glosses of Ibn Maja)2/86:
- This is a weak attribution to the weakness of Ibn Lahia.

He meant they were amassed/ collected together.

The Arabs also define collected materials in the following context: They say Muktanizan (treasured, withheld) meaning they were amassed/ collected together.

Yaḥīā ibn Ya'mar read Yakanzun (a transliteration of the word harbors up) by applying the damma to the letter noun, and the general reading is by applying kasra, which are two tongues, such as (Ya'akafouna and Ya'akifoun) and (Ya'arishouna and Ya'arushuna).

"and spend it not in the Way of Allah" He used wala yunfiqoonaha (spend it not) and he didn't reveal it as follows: wala yunfiqoonahouma (He didn't employ it in pairs).

Grammarians differed in its use.

Qutrub said: He wanted zakat, treasures, or gold and silver notables.

Al Farra'a said: He used the predicate instead of silver or gold employing yunfiqoonaha (spend it not) in a singular form to indicate that the predicate about the other is like the predicate about the first word for they usually are used in pairs (gold and silver), and that is found in the words of the Arabs and their poems, such as one poet who said :

I spake out stout
purpose and opinion
we wouldst has't a bout
and conflict in dominion

He didn't say radoun (satisfied in a plural form), instead he used radin (satisfied) in a singular form. Another poet said in the same context:

I was charged for an olden mistake
While my father is upright
I was framed, I didn't partake
I took blame for nought but sleight

He didn't say bari'ina (which means innocents), instead he employed bari'an (innocent) in a singular form.

While another poet said:

teen aging, youth and black hair

like a meadow, aureate Blair

If lost, t'is lunacy and despair

fulfilled, 'll be a blessed flair

He didn't say you'adya (means to compensate, the aforementioned poet used the Arabic muthana or dual form), instead he employed you'adin (which means to compensate) in a singular form.

While Ibn al-Anbari said: He meant most and more generally, because silver is more general than gold, such as what it is said in the following revealed verse:

﴿And seek aid in steadfast patience and prayer: and this, indeed, is a hard thing...﴾) (Qur'an 2:45)

(WaistaAAeenoo bialssabri waalssalati wainnaha lakabeeratun...) he returned the metonymy to prayer (when using wainnaha lakabeeratun which is translated to it is indeed a hard thing, - in a singular form) referring to prayer because it is more general, another example is the following verse:

﴿But when they spy some merchandise or pastime they break away to it﴾ (Qur'an 62:11)

and the metonymy in infaddoo ilayha (they break away to it) is returned to merchandise because it is more important and better than pastime.

﴿announce unto them﴾ which means tell and warn them of ﴿a painful torment﴾

(Qur'an 9:35) ﴿On the Day when that (Al-Kanz: money, gold and silver, etc., the Zakat of which has not been paid) will be heated in the Fire of Hell...﴾

[163/a] i.e.: Al-Kanz: money, gold and silver, etc., the Zakat of which has not been paid will be heated in the fire of hell, on the basis of this it is said: An iron is heated in fire, ﴿and with it will be branded﴾ burned and ironed ﴿their foreheads, their flanks, and their backs﴾, in the same context Abdullah ibn

Masud (may Allah be pleased with him) said: By Allah, oth'r than whom th're is nay god, nay sir withholds a treasure, placing a dinar on a dinar, and a dirham on a dirham, but his skin is did expand, and ev'ry dinar and dirham is setteth on his corse.

Abu Bakr al-Warraq was asked: Wherefore didst god single out the f'reheads, flanks, and backs with ironing? He replied: F'r if 't be true the rich sir, owneth'r of treasures sights a po'r fellow, that gent shall feeleth gloomy and dejected, and if 't be true that gent appears to joineth that gent in council, that gent shall beest sure to avoideth and turneth his backeth on that gent.

Muḥammad ibn ʿAliyy at-Tirmidhi added: This is because that gent lavishes and gloats with his wage, and that gent sits on his treasure by his flanks and is supp'rt'd by hoard'd up goods.

Al-Ahnaf ibn Qays said: After reaching the city, sitting in a circle filled with a crowd of Quraysh, while a man with good looks but rough clothing approached: Promiseth gold and silv'r hoard'rs with kneecaps yond is caut'riz'd in the fireth of hell, and t is did place on the nipple of someone's breast until t cometh out of the tipeth of his shouldst'r, and t is did place on the nipple of his shouldst'r until t cometh out of his nipple, f'r he'll beest shaken, and the f'reheads, flanks and backsides art caut'riz'd until the heateth meets in their hollows) [1], he continues: Then the people laid down their heads, in distress, he continues: And he returned back, and I followed him, until he sat down under a pole, and I said: These people clearly did hate what thee toldeth those folk! He replied: Those gents maketh nay senseth, [2] he said. That guy

(1) The parentheses are not from the hadeeth of al-Ahnaf concerning any of the sources of graduation, but it was narrated by al-Tabari 10/123 via Hamid ibn Hilal who said:
- Abu Dhar used to say:
- He preached to the treasurers by weeping in the foreheads, ironing in the south, and ironing in the apparition, so that the heat would meet in their hollows.

(2) - verified by Ahmad in ((Al-Musnad)) 5/160 (21425), Al-Bukhari in Zakat, Chapter on What He Paid His Zakat is not a treasure (1407), Muslim in Zakat, Chapter on Al-Kanazeen for money and toughness on them (992) and Al-Tabari 10/123, and Ibn Hibban in ((Saheeh)) as in ((Al-Ihsan)) 8/51 from the way of Al-Jariri, from Abu Al-Ala ibn Al-Shakhir, from Al-Ahnaf ibn Qais... likewise

was Abu Dharr (may Allah be pleased with him).

﴿This﴾ means it is said to them that's what you harbored up ﴿is the treasure which you hoarded for yourselves.﴾ which is similar to the following verse:

To those whose faces will be black, (will be said): ﴿Did ye reject Faith after accepting it?﴾(Qur'an 3:106)

(163/b) ﴿Now taste of what you used to hoard" (taste the torment of what you have been disbelieving); means You deny Allah's rights in your wealth and prevent those rights to be payed.

The scholars differed as to the ruling on this verse, and among whom it was revealed:

[1437] Abdullah ibn Hamid ibn Muḥammad told us, Ahmad ibn Muḥammad ibn Al-Hassan told us, Muḥammad ibn Yaḥīā told us, Ahmed ibn Shabib ibn Saeed Al-Habti told us, my father told us, Yunus told us, Ibn Shihab told us, Khalid ibn Aslam told us, Ibn Umar (may Allah be pleased with him) was asked about the words of the Almighty: ﴿And those who hoard up gold and silver ﴾ Ibn Umar said: But this was before the zakat (alms giving/ charity) was revealed, and when it was revealed, Allah intended for it to be like a way to purify wealth. (1)

[1438] Abdullah ibn Hamid told us, Ahmad ibn Muḥammad ibn Ibrāhīm told us, Muḥammad ibn Nasr told us, Al-Hajjaj ibn Yusuf and Muḥammad ibn Yaḥīā told us: Yaḥīā ibn Ya'li ibn al-Harith al-Muharibi told us, his father told us, Ghilan ibn Jami' al-Muharibi told us, Uthman ibn al-Yaqzan told us, Ja'far ibn Iyas told us, Mujāhid reported, Ibn 'Abbas (may Allah be pleased with him) said: When the verse:" ﴿And those who hoard up gold and silver

(1) **[1437]The assessment of the reliability of the chain of transmitters**
- His ʾIsnād "Chain of Narration" Whereas the Author's scholar, in which I did not see a Criticism and Authentication.

The authentication of Hadith
- It was mentioned before

[Al-Kanz: the money, the Zakat of which has not been paid], and spend it not in the Way of Allah﴾ was revealed, the Muslims were grieved about it, and said: Can't one of us leaveth his issue wage yond shall remaineth aft'r his passing! 'Umar (may Allah be pleased with him) replied: I shall dispel your care, so they set out, and 'Umar (may Allah be pleased with him) therefore went and Thauban followed him, to see the prophet saying: Prophet of Allah, your Companions were grieved by this verse. The Messenger of Allah said: (**Allah has made zakat obligatory simply to purify your remaining property, and He made inheritances obligatory that they might come to those who survive you),** He then said: (**Let me inform you about the best a man hoards;** it is a virtuous woman [164/a] who pleases him when he looks at her, obeys him when he gives her a command, and guards his interests when he is away from her). (1)

(1) **[1438]The assessment of the reliability of the chain of transmitters**

- His ʾIsnād "Chain of Narration" is weak for the case of Othman Abu al-Yaqzan.

The authentication of Hadith

- Al-Suyuti mentioned it in Ad-Durr Al-Manthūr (The Dispersed Pearls) 3/418 and attributed it to Ibn Abi Shaybah in ((Musnad)), Abu Dawood, Abu Ya'li, Ibn Abi Hatim, Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi.
- It was verified by Abu Ya'li in ((Musnad)) 4/378 from the way of Abu Bakr, Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran) Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)6/1788 from the way of Hamid ibn Malik, and al-Hakim in Al-Mustadrak (The Completion)(The Completion)2/333 from the way of Ibrahim ibn Ishaq al-Zuhri, and from his way Al-Bayhaqi 4/83.
- It was also verified by al-Bayhaqi in Al sunan Al-Kubrā (the Major Collection of Traditions)4/83 by Abbas al-Taraqfi, and by Ibn 'Abd al-Barr in At-Tamhīd (The prelude(19/168 by Muhammad ibn Isma'il al-Sayegh.
- Five of them are from Yahya ibn Ya'li, from his father...
- likewise
- Al Hakim said: This is a hadith that is saheeh ʾIsnād "Chain of Narration" and they did not direct it.
- Al dahabi said: Othman I don't know, and the story is strange.
- Al-Haythami said in Majmaʿ Az-Zawāʾid (The Collection of the Additions) 7/30:
- Narrated by Abu Ya'la in his Musnad, in which 'Uthman ibn 'Umair is weak.
- Al-Bayhaqi said in Al sunan Al-Kubrā (the Major Collection of Traditions)4/83: Some narrators narrated it from Yahya, so it was not mentioned in its ʾIsnād "Chain of Narration" 'Uthman Abu al-Yaqzan.

Some of the Sahaba "Companions" said: The aforementioned verse was revealed in the People of the Book in particular.

As-Suddī said: The aforementioned verse was revealed in the People of the Qibla in particular. (1)

While Al-Dahhak said: It is common among the People of the Book and among the Muslims, whoever earns halal money and does not give the right of Allah, his hoarded up wealth is then labeled a withheld treasure, even if it is the lesser amount on the face of the earth, and whatever money has the right of Allah due payed is not labeled a withheld treasure, even if it is a lot, and he buries it in the ground.

[1439] Abdullah ibn Hamid told us, Ahmad ibn Muḥammad ibn Ibrāhīm told us, Muḥammad ibn Nasr told us, Amr ibn Zarara told us, Hashim told us, Husayn told us, Zaid ibn Wahb said: I passed by Ar Rabadha, I suddenly saw Abu Dharr (may Allah be pleased with him), I told him: what hath happened to thee? He replied: I wast in as sham and muawiyah and I diff'r'd in this v'rse ﴿And those who hoard up gold and silver [Al-Kanz: the money, the Zakat of which has not been paid], and spend it not in the Way of Allah,﴾ Muawiyah said: The v'rse wast reveal'd in people of the booketh

I said: The holy v'rse wast reveal'd in us and those folk, we hadst a w'rding between us on the matt'r, so he wroteth to Uthman (may Allah be pleased with him) complaining about me, and Uthman wroteth to me to returneth to the city, so I cameth backeth, and people did crowd on me coequal as if 't be true those gents hadst not seen me bef're, so I mention'd yond to Uthman (may Allah be

(1) - Al-Suyuti attributed it in Ad-Durr Al-Manthūr (The Dispersed Pearls) 3/419 to Ibn Abi Hatim.
- It was verified by Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran) 6/1789 by Ahmad ibn Mufaddal, from Asbat, from Al-Sudi.
- In the same wording.
- It was mentioned by al-Wahidi in Asbāb An-Nuzūl (Reason of Revelation)(p. 250), Ibn al-Jawzi in ((Zād Al-Masīr (The Travel Supplements))) 3/429, and al-Qurtubi in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules)8/123.

pleased with him), and he said to me: If ‘t be true I did wish, I wouldst grise aside, and I wast near, f’r yond is the reasoneth yond hath brought me down to this house, and if ‘t be true those gents hadst command’d me to taketh an abyssinian as l’rd and mast’r, I wouldst has’t hath heard and did obey. (1)

Some of them said: It was revealed in the withholders of zakat in particular.

Which is prioritized to be the true reason here evidenced by the following:

[1440] Abu Muḥammad ʻAbdullah ibn Hamid al-Isfahani told us: Abu Yaḥīā Ahmad ibn Muḥammad ibn Ibrāhīm al-Samarqandi told us, that Muḥammad ibn Nasr al-Marwazi told us, that Muḥammad ibn Abd al-Malik [164/b] ibn Abi al-Shawareb told us, ʻAbd al-’Aziz ibn al-Mukhtar told us, Suhail told us, from his father, from Abu Hurayrah (may Allah be pleased with him), he said: The Messenger of Allah Said: **(No owner of the treasure who does not pay Zakat (would be spared) but (his hoards) would be heated in the Fire of Hell, and these would be made into plates and with these his sides, his forehead would be cauterized till Allah would pronounce judgment among His servants during a day, the extent of which would be fifty thousand years. He would then see his path, leading either to Paradise or to Hell. And no owner of the camels who does not pay Zakat (would be spared) but a soft sandy plain would be**

(1) **[1439]The assessment of the reliability of the chain of transmitters**
- His ʾIsnād “Chain of Narration” is whereasThe author’s scholarI did not see whereas a wound or modification, and the rest of its narrators are authenticated.
- It was verified by Ibn Sa’d in al-Ṭabaqāt al-Kubrá (The Major Compendium)4/266, and Al-Bukhari in Zakat, the chapter on what he paid his zakat is not a treasure (1406), and Al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/121-122 from Tariq from Hashim, from Husayn...
- likewise
- Al-Bukhari also verified it in the Tafsir, The Chapter of Those Who Treasure Gold and Silver.
- (4660) through Jarir, from Husayn.
- Likewise, in summary
- It was verified by al-Nasa’i in Al Sunan Al-Kubrā (the Major Collection of Traditions) Al-Sunan Al-Kubrā (the Major Collection of Traditions) in the interpretation, Bab and those who treasure gold and silver (11218) by Fadil ibn Ayyad, from Husayn...
- In the same wording.

set for him and they (the camels) would be made to pass over him till the last of them would be made to return till Allah would pronounce judgment among His servants during a day the extent of which would be fifty thousand years. He would then see his path leading him to Paradise or leading him to Hell. And no owner of the (cattle and) goats who does not pay Zakat (would be spared) but a soft sandy plain would be set for him, he would find none of them missing, with twisted horns, without horns, or with broken horns, and they will gore him with their horns and trample him with their hoofs and they would be made to pass over him till the last of them would be made to return till Allah would pronounce judgment among His servants, during a day the extent of which would be fifty thousand years, and he would see the paths leading to Paradise or to Hell.)

Suhail said: **I do not know whether he made mention of the cows.** (1)

Thauban (may Allah be pleased with him) narrated that the Prophet used to say: **(Every person who does not pay the Zakat due on his wealth, then (on the Day of Resurrection) his wealth will be made in the likeness of a bald-headed poisonous male snake with two black spots over the eyes. Following his trail saying: Woe to thee! what art thee? It replies: I am your hoarded treasure, when he realizes that he cannot escape it he will put his hand in its mouth and it will start to bite it then he 'll put in its mouth is whole body.)** (2)

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(1) **[1440]The assessment of the reliability of the chain of transmitters**

- His ʾIsnād "Chain of Narration" is whereasby the author's scholar, in which I did not see a wound or modification, and the rest of his ʾIsnād "Chain of Narration" is good.

The authentication of Hadith

- It was verified by Muslim in Zakat, Chapter on the Iniquity of the Prohibition of Zakat (987), and by Al-Bayhaqi in Al Sunan Al-Kubrā (the Major Collection of Traditions) Al-Sunan Al-Kubrā (the Major Collection of Traditions)4/81 from Muhammad ibn Abdul Malik Road.
- Likewise, in detail
- It was verified by Ahmad in ((Al-Musnad)) 2/262, 276, 383 (7563, 7720, 8977), Muslim in Zakat, Chapter on the Sin of Preventing Zakat (987) as well, and Abu Dawood in Zakat, Chapter on the Rights of Money (1658)

(2) - Verified by Ibn Khuzaymah in ((Saheeh)) 4/11, and Ibn Hibban in ((Saheeh)) as in ((Ihsan)) 8/49, and al-Bazzar as in ((Kashf al-Astar)) (882), and al-Tabarani in ((Great Dictionary)) 2/91 (1408), and al-Hakim in Al-Mustadrak (The Completion)

(Qur'an 9:36) ﴿Verily, the number of months...﴾ meaning the number of months in a year ﴿with Allah is twelve months﴾ [165/a] it is generally read while applying Fatha on the letters Ain and Shiin in Ithna Aashar (twelve), Abu Ja'far on the other hand reads it (ithna Ashar) with the Jazm on the letter Ain.

Talha ibn Sulayman read with the consonance of the Shin "shahran" (months) with accusative diacritic on Tamyeez (Disambiguation). The months of the year are: Muharram, Safar, Rabi' al-Awwal, Rabi' al-Akhir, Jumada al-Awwal, Jumada al-Akhira, Rajab, Sha'ban, Shahr Ramadan, Shawwal, Dhu al-Qi'dah, and Dhu al-Hijjah.

As for Muharram, it is called that because it is forbidden to fight in it, while Safar is called like that, because Makkah is yellowed by people in it, i.e.: Emptied, it is said: An epidemic occurred and their faces yellowed, and Abu 'Ubaydah said: It was called Safar because it had zero moisture of milk, and the month of Rabi' was called so because the earth germinated and sprouted grass, and it was said: Because the people were settling, i.e. their residence, and two Jumadas were named so because of the inertia of the waters in them, and it was called Rajab, because they used to reverence

it, i.e. Hold it in high esteem, it is said: Rajabtuhu and Rajjabtuhu, with damping and gemination, which means to hold him in respect and high esteem, Al-Kumait said:

Illimitable permanent, my love beholds

I fell for thee a thousand folds

Thou art constant, my Karmic light

For in my sight you ascend golds

(The Completion)1/388-389 Al-Hakim said:

- It is true on the condition of a Muslim and they did not take it out.
- Al Dahabi said: on their condition.
- Al-Haythami said in Majmaʿ Az-Zawāʾid (The Collection of the Additions) 3/64:
- Al-Bazzar narrated it and said: His ʾIsnād "Chain of Narration" is good, I said:
- And its narrators are authenticated

It is said: It was called so because it was not for fighting, which is derived from the common Arabic tongue as in the saying: Rajouloun Arjab which means a handless man who can't perform jobs or tasks. It was narrated from the Prophet that he said: **(There exists in Janna (paradise) a river called: Rajab, with water whiter than snow, sweeter than honey, whoever fasts a day of the month Rajab 'll be able to drink from its current water.)**

Ibn 'Umar said: The month of Sha'ban was named for the tribes dispersed (tasha'ub which is a verb for the word disperse) over Arabia in that particular month, Ziyad ibn Maymun narrated that the Prophet SAW said: The month was named Sha'ban because it sees a lot of good spreading as a prelude to Ramadan [165/B].

The reason that Ramadan got its name has already been unveiled, while Shawwal was named after the camels' Shawwalan (which generally means to take or move things from one place to another) or that camels lift up or straighten up their tails, Abu Zayd Al-Balkhi added in the same context: The months' name stems from the tribal tradition to shawl or move from their settlements, on the other hand, Dhu al-Qi'dah got its name from Qu'ud or settling, and avoiding inter-tribal fights and wars, while Dhu al-Hijjah's name stems from a pre-Islamic tradition to perform pilgrimage (Hajj) in this month, Allah knows best !.

Some rhetoricians said: Whenever Arabs saw their nobles had abandoned customs, traditions and prohibited raids, they said: Muharram (an Arabic words for both prohibition and forbiddance), when their bodies are struck by sickness, and their skin yellows they say: Safar, when the winds appear and fields see flowers sprout and blossom, the Arabs would say: Rabi' al-Awwal, Rabi' al-Akhir, whenever yields decrease, and water freezes they say: Jumada al-Awwal, Jumada al-Akhira, whenever wind blows, rivers flow, and trees branched (tarajabat) they say: Rajab, and virtues shone and tribes were dispersed throughout the land they said: Sha'ban, and if the weather heated and hot spots were cooled they would say: Ramadan, and whenever clouds

gathered and flocks of wolves assembled and camels and cattle lift up their tails, they would say: Shawwal, and whenever traders and merchants halt their travels, they would say: Dhu al-Qi'dah, and finally whenever Arabs went to pilgrimage, and their shouts were heard, and their sacrificial animals were offered, they would say: Dhu al-Hijjah.

﴿with Allah﴾ means: in a Tablet Preserved, it is said: In his judgment ﴿so was it ordained by Allah on the Day when He created the heavens and the earth﴾ of the ﴿of them four are Sacred﴾ means months, that is: Four months are ﴿Sacred﴾, the Arabs committed themselves to not fight or wage wars during the holy months, even if a man meets his father or brother's killer, he wouldn't annihilate him, the four months are: Rajab, Dhu al-Qi'dah, Dhu al-Hijjah, and Muharram, a single month, then three consecutive months.

﴿That is the right religion,﴾ means: The right Path, ﴿so wrong not yourselves therein﴾ in the sacred [166/A] months by disobeying Allah and forsaking His obedience.

Ibn Abbas said: By killing and raiding therein.

Muḥammad ibn Ishaq ibn Yasar said: Do not make lawful what God has made unlawful nor make unlawful what He has made lawful, like the disbelievers old did, which is Nasi' or postponement.

Qatada said: Good deeds and rewards are greater in the sacred months, and misdeed and injustice in them are greater than other months, although injustice is in any case great, but God holds His command in honor as He wills and selects those among his creations the chosen ones.

﴿and fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively﴾ all, generally, in harmony and not different, ﴿as they fight against you collectively.﴾, which is accusative on the Disambiguation (Tamyeez), "But know that Allah is with those who are Al-Muttaqun (the pious)﴾.

The scholars differed on the prohibition of fighting in the sacred months:

And some of them said: It is abrogated, Qatada and Ata Khorasani said: The fighting was great in the sacred months, and then it was abrogated, then it became permissible therein when the following verse was revealed "and fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively", meaning to fight them in the sacred months and in the other months.

Al-Zuhri said: The Messenger of Allah used to prohibit fighting in the sacred months, as it was revealed in other parts of the Qur'an until the Surah of AL Taubah (repentance) was revealed and fighting the Mushrikun became permissible.

Abu Ishaq said: I asked Sufyan al-Thawri about fighting in the scared month and he said: That's abrogated, it's from the past, as for now it's permissible to fight inside or outside the sacred months.

They continued narrating: Because the Prophet conquered Hawazin clan at Hunayn, and Banu Thaqif clan at at-Taif, besieging them in Shawwal and some of Dhu al-Qi'dah, which indicated that the ruling was abrogated.

Others were accounted for saying the following: It isn't abrogated.

Ibn Jurayj said: 'Ata' ibn Abi Rabah swore by the name of Allah the almighty that it isn't permissible for people [166/b] to invade in the Haraam or in the sacred months except they are fending off invaders in these spots, and that the ruling was never abrogated.

Ibn Hayyan said: This verse abrogated every verse that has a license to do any of the things mentioned therein.

(Qur'an 9:37) ﴿The postponing _Alnnaseeo_ (of a Sacred Month) is indeed an addition to disbelief...﴾

Al-Hassan, Alqama, Qatada, Mujāhid , Nafi' – other than Warsh – and Abu 'Amr, ʿīsā, 'Asim, Hamza, al-A'mash, al-Kisa'i, Ibn 'Amir and Ya'qub read it: Alnnaseeo with hamza and madd, It was chosen by Abu 'Ubayd and Abu Hatim, as a source such as silk, blaze, fire and the like., it can also be made on the meter of 'mafool' as an Ism al-Maf'ool such as jareeh (injured), Qateel (murdered) and Sarii' (deceased), its takdir is: The postponed month.

Abu ʻAbd al-Rahman, Talha, al-Ashhab and Shibl read "The postponing _Alnnaseeo_ (of a Sacred Month)" with a letter seen consonant, and also with hamza on the source.

Abu Ja'far and Warsh read ﴿The postponing _Alnnaseeo_(of a Sacred Month)﴾ with emphasis (shadda) without hamza, which also was narrated about Ibn Kathir on the meaning of al-Mansi, i.e.: Which means the abandoned, as in the following verse: (Qur'an 59:19) ﴿those who are oblivious of God, and whom He therefore causes to be oblivious of [what is good for] their own selves﴾

It means oblivion. It is possible that its origin got hamza, but it was softened.

They differed in the origin of the word:

Al-Akhfash said: It's derived from postponement or delay. It includes the postponement in buying and selling, it is said: Allah Postponed (Ansa) his time of death, and he got his time of death delayed (Nasa'a), means it got adjourned.

Qutrub said: It's derived from the increase. Every increase that occurred in something is Nasi'i(postponement), and therefore it was said to the milk if contained too much water (Nasi'i and nasu'ou which is a transliteration of the word increase in Arabic), and the pregnant woman is called (nasu'oun) for she bears children, it's also said the camel has been (nasou'd) meaning urged to increase its walking speed.

Qatada said: Some misguided people went on and added Safar in the sacred months, and they used to say: Your gods have made all fights, wars etc.., in the month of Muharram unlawful, so they forbid it that year, and then next year he will rise and say: our gods have made all fights, wars etc.., in the month of Safar unlawful, so they forbid it that year, so they were called the two Safars.

With regard to the meaning of Nasi'i, it began with what scholars have stated in different terms and an agreed meaning wa coined, it is that the Arabs used to forbid all fights, and wars during the period spanning throughout the four months, and that was what they adhered to from the sect of Ibrāhīm al-Khalil

and his son Ismail, peace be upon them, The Arabs were raiders by nature, it was hard for them to abide for three consecutive months, they said: If we witnessed three consecutive months without raids, it would be our doom, but we shall ride on the backs of our animals, so they probably needed to permit fighting and wars in Muharram, or other Sacred months, with a war waged among their tribes, and they hated deeming it permissible as they felt downhearted by the thought of delaying their war, so they postponed the forbiddance of this month to the next month, and they delayed the prohibition of fights in Muharram to Safar, and they used to stay so for a time adhering to Muharram forbiddance in Safar, that's why it was sometimes referred to as the two Safars.

Some people interpreted the words of the Prophet: **(There is no Safar)** Based on this, then they also need to delay Safar until the next month, as they need to delay the Muharram, so they delay its prohibition until Rabi', staying like that as Allah wills, they keep repeating this cycle for as long as possible, month after month until it turns over the whole year [167/b] Islam on the other hand, arose and postponement was set once more to the sacred month of Muharram which is what Allah intended in the first place, after a long eon of misguidance.

Mujāhid said: The Mushrikun "polytheists" used to make Hajj in every month for two years, then they made Hajj in Dhu al-Hijjah for two years, alternatively they made Hajj in Muharram for two years, then in Safar for another two, as well as in the other months until the Hajj of Abu Bakr (may Allah be pleased with him) happened, only before the farewell pilgrimage in the second year of Dhu al-Qi'dah,, then the Prophet made pilgrimage in the next year, which is called the Farewell Pilgrimage, in the month of Dhu al-Hijjah, that's when the Prophet said in his sermon:

Thus, the Prophet SAW meant the months returned to their places, and the pilgrimage returned to Dhu al-Hijjah, and that postponement has been made unlawful as of that particular moment.

The Islamic scholars differed in the first to postpone the sacred months:

Ibn 'Abbaas, al-Dahhak, Qatada and Mujāhid said : The first one to postpone the application of the rulings on the sacred months among the Arabs,

were Banu Malik ibn Kanana, who were three: Abu Thumama Janadah ibn ʻAwf ibn Umayyah al-Kinani used to come this season every year on a donkey saying: O people, I'm neith'r reproach'd ʻr disappoint'd none can debate mine own speech, we has't madeth Muharram unlawful, while we postpon'd Safar, then comes next year and he says: We've madeth Safar unlawful, while we postpon'd Muharram rulings.

Al Kalbi added in the same context saying: The first who has done this, is a man from banu Kanana called: Na'im ibn Tha'labh, who used to gather people around him [168/a] in the season, and when they came in flocks, he got up addressing the people and saying: mine own judgement cannot beest revoked, f'r yond I'm not eith'r reproach'd ʻr dissapoint'd, that's when the Mushrikun (polytheists) would reply as follows: we've hath heard thy calleth, and h're we art, then they proceed to ask him to postpone the rulings a month so that they can raid and invade, and he replies: Safar this year is a Sacred month, whenever he says that they loosen strings, and remove their blades and sticks, and if he said that raiding and invading is permissible and lawful in Safar, they would immediately tighten their strings, sharpen their blades, and raid others. After Na'im ibn Tha'labah was a man called Janadah ibn ʻAwf, whom the Messenger of Allah recognized. (1)

Joybar narrated from al-Dahhak from Ibn ʻAbbas (may Allah be pleased with them) saying: The first to postpone the rulings of Sacred months among Arabs was ʻAmr ibn Luhay ibn Qamaa ibn Khandaf. (2)

ʻAbd al-Rahman ibn Zayd ibn Aslam said: The first who has done this, is a man from banu Kanana called: Al-Qalams who lived in the pre-Islamic

(1) **The assessment of the reliability of the chain of transmitters:**
- WhereasWhere Juwaybar is deemed a weak narrator
- Al-Baghawi mentioned it in Maʻālim al-tanzīl (Signs of Revelation)4/46-47, and Ibn Al-Jawzi attributed it briefly in ((Zād Al-Masīr (The Travel Supplements))) 3/436

(2) - Al-Baghawi mentioned it in Maʻālim al-tanzīl (Signs of Revelation)4/46-47, and Ibn Al-Jawzi attributed it briefly in ((Zād Al-Masīr (The Travel Supplements))) 3/436
- ((I saw ʻAmr ibn Lehi ibn Qama'ah ibn Khandaf, the father of these Bani Ka'b, dragging his fight into the fire)).

era, and the people of Jahiliyyah (the period preceding the revelation of the Qur'an) did not raid on each other in the sacred months, even if a man met the killer of his father and brother, he wouldn't touch him or hinder his path, so they say: To Arms, it is said: It's unlawful! Al-Qalams then replies: I've given mine own w'rd, and postpon'd the f'rbiddance of the rulings on the sacr'd months this year, those gents this year it's two Safars, and the next one, marketh mine own w'rd, I'll maketh t to beest two Muharrams

One of their poets said in the same context:

In sin, our Qalmas Towers tall

Among our ranks, he enacts it all

embellishing fallacy with truth's shawl Al-Kumait said:

We're lawful, unlawful, at duty, at fault

We often hold dear, none in our vault

This is what Nasi'i (postponement) means, it is which Allah the Almighty defined as follows: ﴿The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray﴾ The people of Medina, Asim, Abu Amr read ﴿are lead astray﴾ (yadillu) with Fatha on the letter yaa and Kasra under the letter daad, and Abu Hatim chose it, because they are the ones who are led astray: ﴿for they make it lawful one year and forbid it another year﴾

Al-Hassan, Abu Raja', Abu 'Abd al-Rahman, Qatada and Mujāhid [168/b] and Ibn Muhaisn ﴿are lead astray﴾ (yudillu) with Damma on the letter yaa and Kasra under the letter daad, which generally has two sides: The first being: ﴿thereby the disbelievers﴾ be in a accusative value, meaning: Allah leads those who disbelieve astray, and the second face being: "thereby the disbelievers﴾ be in a nominative form meaning: The disbelievers lead those who imitate them astray.

The people of Kufa – except Abu Bakr – read (yudallu) with Damma on the letter yaa and Fatha above the letter daad by including the Yaa in a

nominative form, while the letter Daad came in an accusative form - which is the reading of Ibn Mas'ud (may Allah be pleased with him), and the choice of Abu 'Ubayd which is similar somehow to the following verse: ﴿The evil of their deeds seems pleasing to them.﴾

﴿and make such forbidden ones lawful.﴾ means: Postponement, ﴿make it lawful one year and forbid it another year in order to adjust﴾ means to coincide or to agree.

Ibn 'Abbas (may Allah be pleased with him) said: To be similar, "the number of months forbidden by Allah", the Al-Muraj said: It is that they did not make a month lawful, until they made a Sacred month unlawful in its stead, in addition, they didn't make a Sacred month unlawful, until they made another month lawful in its stead, lest the Sacred months be more than four as Allah has forbidden, so that it would be in accordance with the number, in complicity.

﴿and make such forbidden ones lawful. The evil of their deeds seems pleasing to them. And Allah guides not the people, who disbelieve.﴾

(Qur'an 9:38) ﴿O you who believe! What is the matter with you, that when you are asked...﴾

This is an exhortation from Allah the Almighty to His Messenger in aim to combat the invaders in Tabuk, for when the Prophet returned from At-Taif, he ordered preparations to undergo afoot in order to campaign against the Romans, that in a time of hardship for people, when lands were still infertile, and intense heat loomed the skies, palm trees didn't sprout, and bearing of fruits was delayed, so the people felt downhearted to campaign at the time, so as a consequence they favored sitting in the shadows, settling at their homes, counting their money, which made it difficult for them to go out to fight, and the Messenger of Allah rarely went out in a battle unless he was told about it and briefed others

[169/a] except the Battle of Tabuk; He commanded them to wage jihad against the idolaters, told them what he wanted, then Allah revealed the

following verse as a response to the Muslims not wanting to fight: ﴿O you who believe! What is the matter with you,﴾ means what happened to your firm resolution, ﴿that when you are asked﴾ means by the Prophet ﴿to march forth in the Cause of Allah (i.e. Jihad)﴾ means mobilization for the cause, and Nafir means to move from one place to another for a superior reason, it is said: As we say in Arabic, Nafar ila thaghr which means he went to the battlefront, its derivatives in Arabic are yanfuru(verb), nafran (tasrif, or conjugation), nafiran (source), i.e.: the Nufur ul dabati (which is the fleeing of an animal.

﴿Are you pleased﴾ (iththaqaltum) did you slow down, Al-Mubarrad said in the matter: Are you completely satisfied with that. meaning: You stayed at your homes/dwellings and settled in your lands., it's derived from: Iththaqaltum is derived from the Arabic word thathaqaltum, but both letters thaa and taa were merged (Idgham), then a letter Alef was added for the word to be pronounced with ease, and so that the phrase can begin with the aforementioned word, i.e.: "hatta itha iddarakoo feeha" ﴿so much so that, when they all shall have passed into it, one after another﴾ (Qur'an 38:7), "Qaloo ittayyarna bika" ﴿We augur evil of thee﴾ (Qur'an 27:47), "waizzayyanat" ﴿earth hath taken on her ornaments and is embellished﴾ (Qur'an 10:24), Al-Kisa'i chanted:

His lusty eyes beheld her naught

cajolery and parry were all her thought

Her raunchy posture tasted sweet

For him to caress as love had taught

means: It came consequentially.

﴿Are you pleased with the life of this world rather than the Hereafter?﴾ means: all these goods of this worldly life will prove to be but little in the Hereafter. ﴿But little is the enjoyment of the life of this world as compared with the Hereafter.﴾

If you will not march forth, Allah will inflict on you a painful chastisement, as in: (Qur'an 9:39) ﴿If you march not forth...﴾

Illa tanfiroo, 'Ubayd ibn 'Umair read it in a nominative form tanfuroo,

and they are two tongues. ﴿He will punish you with a painful torment﴾ means in the hereafter, and it is said: Withholding rain from them.

Najda ibn Nafi' asked Ibn 'Abbas (may Allah be pleased with him) about this verse and he said: The Messenger of Allah sought a group of Arabs to march forth in the way of Allah, and they stood him out [169/b], Allah punished them as a consequence and their lands were saw drouth from the lack of rain and as a result grain. (1)

﴿and will replace you by another people﴾ means you'll be substituted by pious and most obedient.

Said ibn Jubayr said: They are the Persians.

While Abu Ruq said: They are the Yemenis.

﴿and you cannot harm Him at all﴾ by wavering and abandoning your religious duty because He has no need for you whatsoever.

﴿and Allah is Able to do all things﴾

(Qur'an 9:40) ﴿If you help him (Muḥammad SAW) not (it does not matter), for Allah did indeed help him...﴾

This is a direct promise from Allah the Almighty that he is the one who responsible to make his Messenger prevail and emerge triumphant, making his religion conquer all falsities of old, whether he is offered their help or not, and that Allah by his will and grace had supported him when his companions were few and his enemies a lot, so how about him today when Muslims are great in numbers and rich in war materials. Allah to whom belongs might said: If you march not forth, O

(1) - Verified by Abu Dawood in al-Jihad, chapter in the copies of Nafir al-'Ilam bi-Khass (2506), abbreviated, al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/134, Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)6/1797, al-Hakim in Al-Mustadrak (The Completion)(The Completion)2/104 and from his way al-Bayhaqi in Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions)9/48, all of them by 'Abd al-Mu'min ibn Khalid, from Najda...
- In the same wording.
- Al Hakim said: The attribution is correct and they did not direct it.
- Al dahabi agreed with him.
- Al-Albaani said in ((Da'eef Abi Dawood)) (p. 246): Weak

believers, if he sought your help, but you never set out with the Prophet (saw) for the struggle, then Allah will indeed bring victory upon his apostle, should you neglect to help him [to victory], for God [Himself] is his sole helper, and aider, and he'll surely strengthen him like he has done ﴿when the disbelievers drove him out﴾.

It was said to mean: Should you neglect his call, then Allah will empower his prophet after The Mushrikun drove him out of Makkah, upon deciding to assassinate the him, and appointing this very night for his assassination, ﴿the second of two,﴾(thaniya ithnayni) is accusative on the Circumstantial Adverb or haal, it means: He is one of the two, and the two are the Messenger of Allah and Abu Bakr as-Siddiq (may Allah be pleased with him).

﴿when they (Muḥammad SAW and Abu Bakr) were in the cave﴾ a mountain in Makkah called Jabal Thawr.

﴿and he (SAW) said to his companion﴾ Abu Bakr ﴿Be not sad (or afraid), surely Allah is with us﴾ with strength and victory.

The sadness of Abu Bakr (may Allah be pleased with him) was not cowardice or mistrust, but it was pity for the Messenger of Allah, because he said: O Messenger of Allah ! If I'm to be killed, I'm nothing but a man, but you on the other hand are a man worth a nation, without you the nation 'll perish.

[1441] This is evidenced by what al-Hasan ibn Muḥammad ibn al-Hasan ibn Ja'far, told us: Ibrāhīm ibn Mudarib ibn Ibrāhīm and Muḥammad ibn Salih ibn Hani who told us: Al-Husayn ibn al-Fadl al-Bajali told us, Affan ibn Muslim al-Saffar told us, Hamam told us, from Thabit, from Anas (may Allah be pleased with him), that Abu Bakr (may Allah be pleased with him) told him that he: Told the Prophet while we were in the cave: **(If one of them looks at his feet, he will see us beneath his feet.), the prophet saw replied: (O Abu Bakr, what do you think of two, of whom Allah is the third?).** (1)

(1) **[1441]The assessment of the reliability of the chain of transmitters**
- His attribution is to those whom I did not know.
The authentication of Hadith
- It was verified by Ibn Abi Shaybah in ((Musannaf)) 11/101 (32465), Ahmad in ((Al-Musnad)) 1/4 (11), Ibn Saad in al-Ṭabaqāt al-Kubrá (The Major

Mujāhid said: The Messenger of Allah stayed in the cave for three whole days.

Urwah said: Abu Bakr (may Allah be pleased with him) had a flock of sheep, and ʿAamir ibn Fuhairah (may Allah be pleased with him) used to bring those sheep to the Messenger of Allah in the cave.

Qatada said: ʿAbd al-Rahman ibn Abi Bakr (may Allah be pleased with him) used to visit them, so when the Messenger of Allah wanted to go out, he brought them two camels, and they set out as four: The Prophet, Abu Bakr, ʿAmir ibn Fuhairah and ʿAbdullah ibn Ariqt al-Laithi.

Al-Zuhri said: When the Messenger of Allah and Abu Bakr entered the cave, Allah sent a pair of pigeons until they lay at the bottom of the cave's hole of entry, and the spider came until they weaved a cobweb, so when Suraqa ibn Malik came in their trail and saw the pigeon eggs and the cobweb, he said: If they entered it, the eggs would break and the cobweb would break down, and he would leave.

The Prophet (SAW) said: **"O Allah make their eyes blind"** so Allah blinded their eyes in response and made them tour around the cave with no avail

[1442] Abu Muḥammad ʿAbdullah ibn Hamid al-Faqih told us, that he heard from Abu Bakr Ahmad ibn Ishaq al-Faqih, that he heard from Musa [170/b] ibn al-Hasan ibn ʿAbbad, that he heard from Affan ibn Muslim, that he heard from al-Sirri ibn Yaḥīā, that he heard from Muḥammad ibn Sirin saying: In the era of ʿUmar's reign (may Allah be pleased with him), he was mentioned by some men as if they preferred him over Abu Bakr (may Allah be pleased with him), This reached ʿUmar (may Allah be pleased with him)

Compendium)3/173-174, Al-Tirmidhi in the interpretation of Bab and from Surat Al-Tawbah (3096), Al-Tabari 10/136, Ibn Hibban in ((Saheeh)) as in ((Al-Ihsan)) 14/181, and Al-Bayhaqi in Dalā'il al-Nubūwah (Reflecting on the Signs of Prophecy) 2/480 through Affan ibn Muslim...

- likewise, It was verified by al-Bukhaari on the virtues of the Companions, the chapter on the virtues and virtues of the immigrants (3653), in the chapter on the migration of the Prophet to Medina (3922), Muslim on the virtues of the Companions, the chapter on the virtue of Abu Bakr (may Allah be pleased with him) (2381), and al-Baghawi in Sharḥ al-Sunnah (the Commentary of the Sunnah)13/365 from Tariq on the authority of Hammam ibn Yahya... likewise

so he said in reply: By Allah, for a night from Abu Bakr is better than the whole family of Umar, and for a day from Abu Bakr is better than the whole family of Umar (may Allah be pleased with them), for he accompanied the Messenger of Allah the night they set out to the cave, and Abu Bakr (may Allah be pleased with him) walk an hour in front of the prophet him and then he would walk an hour behind, until the Messenger of Allah understood his gesture and said: **(O Abu Bakr, why do you keep shifting between walking in front of me at times, and behind me at other times?) He replied: (O Messenger of Allah! I remember Talab so I march behind you, then I recollect we're being monitored so I choose to walk in front of you.) He replied: (O Abu Bakr, if misfortune were to befall on us, you'd like it to occur to you and not me?)** He replied: Yes, and I swear by Allah who made you messenger.

When we came to the cave, Abu Bakr (may Allah be pleased with him) said: **(O Messenger of Allah! Hold you grounds, until the cave was cleared, and he entered and escorted him in, even if it was mentioned above that he didn't inspect the room, so he said:** O Messenger of Allah! hold you grounds, until I inspect the room, then he entered and inspected it, then said afterwards: O Messenger of Allah!, now you can come down, so he heeded his advice and went down therein.

'Umar (may Allah be pleased with him) replied: By (Him) Whom my soul is in His Hand, that night alone is considered more valuable than the whole of Umar's clan. (1)

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(1) **[1442]The assessment of the reliability of the chain of transmitters**

- Its ʾIsnād "Chain of Narration" is weak because it was interrupted between Ibn Sirin and Umar ibn al-Khattab (may Allah be pleased with him).

The authentication of Hadith

- It was verified by al-Hakim in Al-Mustadrak (The Completion)(The Completion)3/6 and by Al-Bayhaqi in Dalāʾil al-Nubūwah (Reflecting on the Signs of Prophecy) 2/476 by Abu Bakr ibn Ishaq, from Musa ibn Al-A sound hadith.
- In the same wording.
- Al Hakim said: This is a hadith that is saheeh based on the condition of the two sheikhs, had it not been for sending in it, and they would not have taken it out.
- Al Dahabi agreed with him.

[1443] Abdullah ibn Hamid told us, that he heard from Abu Bakr ibn Ishaq, that he heard from Muḥammad ibn Ishaq al-Sarraj, that he heard from Isma'il ibn Abi al-Harith, that he heard from Dawood ibn al-Muhabir, that he heard from Abu 'Awanah, that he heard from Firas, that al-Sha'bi said: Allah, the Almighty, reproached all the people of the earth other than Abu Bakr in this verse. (1)

Abu Bakr as-Siddiq (may Allah be pleased with him) said [171/a]:

The Prophet said without fear or fret,

«Let me rest here, in this cave's dark set.

Fear not, for Allah is here with us now,

He promised to show me the way somehow.

The plots you fear are only from the devil's lair,

Their schemes may come, but Allah's protection is there.

Their actions will lead them to destruction and shame,

Their fate sealed, destined for eternal flame

﴿Then Allah sent down His Sakinah ﴾calmness, tranquility, peace, etc. ﴿upon him﴾ means the Prophet saw.

(1) **[1443]The assessment of the reliability of the chain of transmitters**

- Its ʾIsnād "Chain of Narration" is very weak to the case of Dawood ibn al-Mahbar.

The authentication of Hadith

- Al-Suyuti mentioned it in Ad-Durr Al-Manthūr (The Dispersed Pearls) 3/435 from Al-Shaabi, and attributed it to Ibn Al-Mundhir.
- I could not find anyone to verify it other than Al Thalabi.
- Ibn 'Atiyyah mentioned it in al-Muḥarrir al-Wajīz (on the abridged review on the interpretation of the Qur'an) 3/36, and Abu Hayyan in Al-Baḥr Al-Muḥīṭ (The Massive Ocean) 5/45 attributed to Sufyan ibn 'Uyaina.
- Ibn 'Atiyyah said in al-Muḥarrir al-Wajīz (on the abridged review on the interpretation of the Qur'an):
- I say, but everyone who watched the Battle of Tabuk came out of it and did not lag behind, but only reproached those who fell behind.
- it was said originally:
- and the narrow, and the proven from (T) and ((Tafsir Mujahid)) 1/279.

Ibn ‘Abbas (may Allah be pleased with him) said: On Abu Bakr as-Siddiq (peace be upon him), but the Prophet had Sakinah on him before that.

﴿and strengthened him﴾ (waayyadahu), Mujāhid read: ﴿and strengthened him﴾ (waayyadahu) applying Madd, ﴿with forces which you saw not﴾ means angels, ﴿and made the word of those who disbelieved the lowermost﴾ means outmatched and thrashed, ﴿while it was the Word of Allah﴾ (wakalimatu Allah) was read in an accusative form on the subject, ya’qoub read it as follows: ﴿while it was the Word of Allah﴾ (wakalimata Allah) with Fatha on inclination (‘Atf), ﴿that became the uppermost﴾ (hiya alAAulya) means the uppermost, Ibn ‘Abbas (may Allah be pleased with him) said: The lowermost word is the word of shirk (polytheism or idolization), and the upper word is there is no god but Allah. ﴿and Allah is All-Mighty, All-Wise.﴾

(Qur’an 9:41) ﴿March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor)...﴾

Abu al-Duha said: It was the first verse that was revealed from Surah Al Taubah (repentance).

Mujāhid said: We have among our ranks the heavy, the poor, the wealthy, the worker, famed, so Allah revealed the abovementioned verse refusing to excuse them.

And they differed in the meaning of light and heavy:

Anas, al-Hassan, al-Dahhak, Mujāhid , Qatada, Ikrimah, Shammar ibn ‘Atiyyah and Muqātil ibn Hayyan said: Young and old [171/b].

Al Hakam on the other hand said: Employed and unemployed.

While Abu Salih said: Those of light pockets, i.e.: Poor, and those of heavy sacks of holdings, meaning: rich.

Ibn Zayd said: The heavy is he who owns an estate, he is a heavy man who hates to let his estate and leave, while the light one is he who possesses none.

Ibn ‘Abbas (may Allah be pleased with him) said: It meant the lively and lazy.

‘Atiyyah al-’Awfi said: Riders and pedestrians.

Murrah al-Hamdani said: Healthy and sick.

Yaman ibn Ra'ab said: Single and married.

It is said: Light ones meaning those who rush out at the hour of the call to arms, it is said: Khaffa Al Rajul, (the man scuttled), and thiqalan (heavy) meaning: After forethought and deliberation and suitable preparation.

It is said: Lightly armed, meaning carrying little weapons, and heavy armed meaning having their inventories oozing its contents, and it's common in the Arab tongue to call unmarried singles, light people.

It is said: Without your entourage, followers, and heavy multitude with them.

﴿strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew.﴾

[1444] Abdullah ibn Hamid Al Wazzan, said: That he heard from Makki ibn Abdan : That he heard from Muḥammad ibn Yaḥīā, That he heard from Hajjaj, That he heard from Hammad, That he heard from Thabit and ʿAliyy ibn Zayd, That they heard from Anas, that Abu Talha (may Allah be pleased with them) read Surah Taubah (repentance) and said after reaching the following verse "March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor)" : O mine own dearest offspring, fetcheth me mine own war mat'rials, my sword and shield, his sons replied: May Allah have mercy on you, you campaigned with the Prophet until he died, then with Abu Bakr and ʿUmar (may Allah be pleased with them) until they both died, we shall campaign and set out to the battlefield on your behalf this time, and he said: No, he said, prepare me to march forth for the cause, he campaigned with Muslims until he died in the sea, hat it was difficult to find a land to bury his remainings, days turned seven times, he was buried after that, and his body didn't change until he was put underground. (1)

(1) **[1444]The assessment of the reliability of the chain of transmitters:**

- His ʾIsnād "Chain of Narration" Whereas the Author's scholar, in which I did not see a wound or modification, and the rest of its narrators are authenticated, and Ali ibn Zayd, although weak, has repented.

The authentication of Hadith

- Ibn Saad in al-Ṭabaqāt al-Kubrá (The Major Compendium)3/507, and Ibn Al-Mubarak in ((Al-Jihad)) (p. 90) and from his way Al-Hakim in Al-Mustadrak (The Completion)(The Completion)3/353 and from the way of Al-Hakim Al-Bayhaqi

Zuhair said: Sa'id ibn al-Musayyib answered the call to arms and marched forth for the cause [172/a] with one eye gone, and it was said to him: You're ill and deformed, so you ought to ignore the call, he replied: Allah hast hath called upon us f'r the righteous causeth, f'r the sake of the din (religion) both lighteth and heavy wilt answ'r betimes, so if 't be true I'm not able to engage in battles I wouldst s'rve as a numb'r 'mongst f'rces and at least I wouldst pres'rve our mat'rials.

The following verse was revealed descriibng the hypocrites who deserted the invasion of Tabuk:

(Qur'an 9:42) ﴿Had it been... ﴾ its subject came as a noun meaning: If what you decided for them had been ﴿a near gain﴾ booty in front of them ﴿and an easy journey﴾ at a close destination. Al- Mubarrad said: ﴿An easy journey﴾ (qasidan), means: Dha qasdin such as tamir, and laibn, and rabeh.

It is said: It is an intentional path, so its Sifah (descriptive feature) its imaginary utterance intended as a doer of action (Faail), such as saying: "AAeeshatin radiyatin" ﴿life of Bliss﴾ (Qur'an 69:21), and "main dafiqin" ﴿a seminal fluid﴾ (Qur'an 86:6).

﴿they would have followed you, but the distance (Tabuk expedition) was long for them﴾ means it was far for them. Ibn Kaysan said: It is the purpose to which their march to battle is justified. Qutrub said: It is the distant travel, it is called an "alshshuqqatu" (alshshuqqatu), because it is difficult for man. It's read by applying

in Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions)9/21.

- Ibn Saad in al-Ṭabaqāt al-Kubrá (The Major Compendium)3/507, and Ibn Al-Mubarak in ((Al-Jihad)) (p. 90) and from his way Al-Hakim in Al-Mustadrak (The Completion)(The Completion)3/353 and from the way of Al-Hakim Al-Bayhaqi in Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions)9/21.
- Al Hakim said: A saheeh hadith on a Muslim condition and they did not direct it
- Al dahabi was silent on the matter.
- Al-Haythami mentioned in Majmaʿ Az-Zawāʾid (The Collection of the Additions)9/312-313 and said: And its narrators are authenticated

damma on the letter sheen, which is commonly accepted, but Ubayd ibn Umair read it by applying Kasra on the letter shin which is the language of Qais.

﴿and they would swear by Allah, If we only could﴾ Al-A'mash read it by applying damma to the letter waw "wasayahlifoona" (and they would swear), because the origin of the letter waw linguistically is the damma diacritic, while Al-Hasan read by making the waw accusative "wasayahlifana" (and they would swear by Allah), because Fatha is the lightest Haraka, and the rest read it in a genitive form "wasayahlifina" (and they would swear by Allah), because the jazm is affected by Kasra.

﴿We would certainly have come forth with you, they destroy their own selves﴾ by lying ﴿and Allah knows that they are liars﴾ in their belief and swearing.

(Qur'an 9:43) ﴿May Allah forgive you (O Muḥammad SAW)...﴾

but with the pardon first then the reprimanding.

Qatada and 'Amr ibn Maymun said: Two things that the Messenger of Allah did out of commandment: Giving permission to hypocrites and taking from captives, and Allah, the Almighty, reproached him, as you hear.

Some of them said: Allah the Almighty [172/b] has revered him and raised his place by beginning speech by praying for him, as a man says to his addressee, if he is generous to him, may Allah forgive you; for what you did for my sake, and May Allah be pleased with you, wouldn't you visit me.

It is said: It means that Allah has pardoned you.

﴿Why did you grant them leave (for remaining behind, you should have persisted as regards your order to them to proceed on Jihad), until those who told the truth﴾ regarding their excuses for not being able to join the fight for the cause ﴿were seen by you in a clear light, and you had known the liars﴾

(Qur'an 9:44) ﴿Those who believe in Allah and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives, and Allah is the All-Knower of Al-Muttaqun (the pious)﴾

(Qur'an 9:45) ﴿It is only those who believe not in Allah and the Last Day and whose hearts are in doubt﴾

means they are skeptical ﴿that ask your leave (to be exempted from Jihad). So, in their doubts they waver.﴾ hesitant and confused.

(Qur'an 9:46) ﴿And if they had intended to march out...﴾

to invade for the cause of Allah, ﴿certainly, they would have made some preparation﴾ including war materials and war ride ﴿for it, but Allah was averse﴾ didn't accept ﴿to their being sent forth﴾ to march for the cause ﴿so He made them lag behind,﴾ meaning He prevented and halted their path to join the fight for the cause.

﴿and it was said (to them), Sit you﴾ at home ﴿among those who sit (at home).﴾ meaning to sit with the sick and those old of age. It is said: It mainly meant women and children.

(Qur'an 9:47) ﴿Had they marched out with you …﴾ When the Prophet (PBUH) ordered his companion to engage in the Jihad in Tabuk, he deployed his brigade in Thaniyat al-Wada', and Abdullah ibn Abi Askara deployed his massive brigade, in Dhi Juddah, down to Thaniyat al-Wada', and Abdullah Ibn Ubay had missed the army amongst other hypocrites [173/A] and people of doubt. Allah sympathized with His Prophet (PBUH) and revealed ﴿Had they marched out with you …﴾ i.e., the hypocrites, ﴿they would not have increased you except disorder﴾. That is corruption.

Al Kalbi explained it as: evil, while Ad-Dahhak opined it: deception and backstabibng.

﴿And they would have hurried about in your midst …﴾. They would rapidly reach your army. The Arab speaks of camels saying: Tada'u, Wada'a and Wudu'an if the camel is sprinting. They say also about its owner: Awda'a and Ida'an if he pushed his camel to hurry.

The poem reads :

Ya laytani fiha jatha'u

akhubu fiha wa ada'u

The translation is:

Wish I was yearning for youth

It's there I lurk and dream

Another poet says :

Aksir fa inkaka tal ma awda'ta fi i'jaliha

The translation is:

Shorten as you may

You can hasten the way

Muhammed ibn al-Kasim said: that is: they would join your ranks rapidly

The root of Al Khilal is Khalal, which refers to the gap between two things, or between the ranks of an army and so forth. The Prophet (PBUH) said, for instance, **(Straighten your rows, and do not leave the gaps occupied by Satan, like small lambs).**

﴿And sowing sedition among you …﴾.

They are planning against you, and seek to lure you into giving up your invasion. They would warn you off, citing your enemies' gatherings and actions to lower your morale. Al Kalbi said: ﴿And sowing sedition among you …﴾, that is scolding and causing harmfulness. Aḍ-Ḍaḥḥāk said: Al Fitna is the Kufr (disbelieving).

It is said: (baghaituhu al sharra wa al khaira abghihi bugha'a) if you either planned evil against or good for someone. That is baghaitu lahu (to seek something for him), 'akamtuka which means 'akamtu (I tied up your baggage) laka (for you), and halabtuka which means halabtu (I milked your livestock) laka (for you). Should they want to express lending assistance for someone to do something, they would rather say: abghaituka (I sought something for you), ahlabtuka (I milked your livestock for you) and a'kamtuka (I tied up your baggage for you).

﴿And there are some among you who would have listened to them﴾.

Mujāhid and Ibn Zayd said: they have eyes amongst you to inform your enemies of whatever they may know from you.

Qatada and Ibn Kaysan said: [173/B]: you are penetrated by those who listen and obey your enemies, ﴿And Allah is the All-Knower of the wrong-doers﴾.

(Qur'an 9:48) ﴿Verily, they had plotted sedition before …﴾

They sought to prevent your companions from following the true religion, turn them back to polytheism and disperse people away from you before this day, as exactly done by Abdullah ibn Ubay on the day of Uhud when he and his comrades left you behind.

﴿And had upset matters for you …﴾.

They struggle against you and your religion through luring people into letting you down to weaken your authority ﴿until the truth came﴾ that is victory and awards, ﴿and the Decree of Allah﴾ that is His Religion, Islam, ﴿became manifest though they hated it﴾.

(Qur'an 9:49) ﴿And among them is he who says: 'Grant me leave (to be exempted from Jihad) and put me not into trial.'﴾

That verse was revealed about the hypocrite Jadd ibn Qays. When the Prophet (PBUH) was preparing for the Battle of Tabuk he told him: **(O, Abu Wahb! Would you like to conquer Banu Asfar (the Romans), so that you may capture female slaves and concuibnes ?)** referring to the Romans. They were named Banu Asfar, as the Abyssinians once seized an area under their control, and reproduced female offspring characterized by the whiteness of Romans and blackness of Abyssinians, to be yellow and lu'san (light-black) like the prettiest women. Though Jadd ibn Qays answered the Prophet (PBUH) by saying: O, Messenger of Allah! Indeed, my people know the degree to which I' am seduced to women, and I' am afraid that I could not hinder myself from committing prohibitions, so I' am asking you to exempt me from Jihad and I will support you by my wealth. The Prophet (PBUH) then turned his back on

Jadd ibn Qays and said: **(I permit you (to do so)).** Allah, therefore, has revealed the verse: ﴿And among them …﴾, that is hypocrites would ask you to allow them leaving Jihad and not to test them with Banatu Asfar (Roman girls). Qattada said: do not make me fall into committing sins.

﴿Surely, they have fallen into trial.﴾

They are already involved in Shirk (polytheism) [174/A] and committing forbidden actions, due their hypocrisy and disobeying commands of Allah and His Prophet (PBUH).

﴿And verily, Hell is surrounding the disbelievers﴾.

Hell is surrounding disbelievers and shall gather them inside itself. Upon the revelation of this Ayah, the Prophet (PBUH) told Bani Salama to whom Jadd ibn Qays relate: **("Who is your chief, O Bani Salama?" They replied, "Jadd ibn Qays, although we think that he is a miser." He said, "What illness is worse than miserliness? Your chief is the white and Ja'd youth, Bishr ibn al-Baraa' ibn Ma'rour).** Hassan ibn Thabit, may Allah be pleased with him, said about Bishr:

Poet:

The prophet said, and he's always right

Who do you consider a man of might

We proudly hint at ibn Qais our knight

His praise flies, even he's not so bright

He wondr'd, what's more to scale

To hold dear, to sing his tale

Ibn Al Baraa'a (Bishr) did prevail

For his generosity earned him hail

Whenever robbed, he didn't wail

Smiled that fortune won't be stale

Like a running river flows so lite

(Qur'an 9:50) ﴿If good befalls you …﴾. Whenever you achieve victory or gain war booties, ﴿it grieves them …﴾, meaning the hypocrites feel sorrow, ﴿but if a calamity overtakes you …﴾, that is if you are afflicted by death and defeat, ﴿they say: ﴿We took our precaution …﴾, by being cautious through insisting on leaving off Jihad and invasion, ﴿beforehand …﴾, prior to the occurrence of such turmoil, ﴿and they turn away …﴾, from the Prophet Muḥammad (PBUH), while they are ﴿rejoicing﴾, and delighted for the misery the Prophet (PBUH) had experienced.

(Qur'an 9:51) "Say…" O Muḥammad to them, ﴿Nothing shall ever happen to us …﴾. Abdullah, may Allah be pleased with him, and Talha ibn Musarrif read it by substituting lan (an Arabic preposition that expresses something shall not occur in future), as aforementioned, by hal (an Arabic preposition which means "do you?"). ﴿Except what Allah has ordained for us …﴾, as recorded and stated for us in the Preserved Book. ﴿He is our Maula …﴾ [174/B], that is He is our Lord, Helper and Protector. Al Kalbi said: In death and life, Allah is more care of ourselves than us. ﴿And in Allah let the believers put their trust﴾.

(Qur'an 9:52) ﴿Say: ﴿Do you wait for us (anything) …﴾, O, you people of hypocrisy, ﴿except one of the two best things …﴾, that is either victory accompanied with major rewards or martyrdom which is the great success.

[1445] Abu al-Qasim al-Hasan ibn Muḥammad ibn al-Hasan, the known Exegete, informed us: Abu Bakr Muḥammad ibn Ja'far ibn Ahmed al-'Adl us that Abu Abdullah Muḥammad ibn Ibrāhīm al-'Abdi told us that Abu Bakr Umayyah ibn Bustam told us that Yazid ibn Zurai' said on the authority of Rawh ibn al-Qasim, on the authority of Suhayl, on the authority of his father, on the authority of ʾAbū Hurayrah, may Allah be pleased with him said: the Prophet (PBUH) said: **(Allah, the Mighty and Sublime, has guaranteed to the one who goes out in His cause, 'and he does not go out for any other purpose except Jihad in His cause and faith in Him, believing in His Messengers, but he is guaranteed that Allah will admit him to Paradise or He will send him back to his**

dwelling from which he set out, having acquired whatever he acquired of reward or spoils of war.). (1)

﴿While we wait for you …﴾ two of the worst things ; ﴿either that Allah will afflict you with a punishment from Himself …﴾, so you shall be annihilated like ancient peoples. Ibn Abbas, may Allah be pleased with him, said: through thunders, whereas Ibn Juraij said: it is death. ﴿Or at our hands …﴾, by making us overcome and murder you, should you unveil your bad intentions and purposes, ﴿So wait …﴾ for our death, because, ﴿we too are waiting with you﴾ for your death.

Al-Hasan said: wait for Satan's promises, hence we, the believers, are waiting for Allah's promises to cause His religion to dominate and to eliminate His enemy. Satan was ensuring the hypocrites that the Prophet (PBUH) will face death.

(Qur'an 9:53) Say: ﴿Spend (in Allah's Cause) willingly or unwillingly﴾

It was revealed about Jadd ibn Qays when he asked the Prophet (PBUH) to let him off [175/A] the invasion saying: I will instead support you by my wealth.

The verse is formulated in imperative form, in order to state a condition and its award, implying that: whether you spend willingly or unwillingly, ﴿it will not be accepted from you …﴾, and you are spending in vain, as stated by the verse: ﴿Ask forgiveness for them, [O Muḥammad], or do not ask forgiveness for them …﴾.

The poet rhymed:

Asi'i ibna aw ahsini la malumatan

ladaina wa la maqlya in taqallati

You're not rebuked, be it mean or kind

outrage can't make you blind

(1) - **[1445]The assessment of the reliability of the chain of transmitters:**
- WhereasAuthor's scholarthe author's scholarwas claimed to be a liar by Al Hakim.
The authentication of Hadith
- Verified by Ahmad (9477) and Muslim (1876)

﴿Verily, you are ever a people who are Fasiqun﴾ that is you are people of hypocrisy.

(Qur'an 9:54) ﴿The only reason for which they are deprived from getting reward for …﴾.

The verse is transliterated as: Wama manaAAahum an tuqbala (passive form of accepting) minhum. Nafi', A'sem, Yahia, al-A'mash, Hamza, al-Kisa'i and Khalaf read it yuqbala by replacing ta' particle by ya' particle, on contradictory to other scholars of recitation, due to ibnging the verb in forward.

﴿Nafakatuhum﴾, that is their alms and contributions, ﴿except that they disbelieved in Allah and in His Messenger …﴾, the first an (gerundival particle) is in a state of nasb (accusative case), although the second an (verbal particle) is in a state of raf' (nominative case), and the meaning is: the kabul (accept) of their alms is nullified due to kufruhum (their kufr i.e., infidelity). ﴿And that they came not to As-Salat (the prayer) except in a lazy state …﴾, they hardly conduct the obligatory prayers, as they neither hope reward for conducting prayers, nor fear punishment against missing prayers, ﴿and that they offer not contributions but unwillingly …﴾, because they perceive the contributions as a loss, and consider the prevention of as a gain.

(Qur'an 9:55) ﴿So let not their wealth or their children amaze you …﴾

Whover is exposed to Allah's test, Allah shall increase his wealth and progeny.

﴿In reality Allah's Plan is to punish them with these things in the life of this world …﴾.

Mujāhid , Qatada and as-Suddi said: the verse features hysteron proteron, telling the Prophet (PBUH) to not be admired to their children and wealth in the worldly life, because Allah wants to punish them in the Hereafter.

Al-Hasan said: Allah wants to punish them in the worldly life [175/B] by collecting Zakah from them and ordering them to spend for the sake of Allah.

Ibn Zayd said: by afflictions of the worldly life.

It was said also: by making them experience hardships in collecting treasury, suffer anxiety in preserving wealth and feel hatefulness in spending money.

﴿And that their souls shall depart …﴾, that is to leave the body, ﴿while they are disbelievers﴾, in the state of kufr. It is said: zahaqat alkhailu when the horses leave the arena, zahaqa alsahm when the arrow comes out from the opposite side and zahaqa ma indaka min almal when you run out of money.

Al-Mubarrid said: there are two linguistic spellings; zahika yazhaku (by placing kasra under ha' letter) and zahaka yazhaku (by placing fatha above ha' letter).

(Qur'an 9:56) ﴿They swear by Allah that they are truly of you …﴾

They claim that they are embracing your religion, ﴿while they are not of you, but they are a people who are afraid﴾, they only feel fear of you.

(Qur'an 9:57) ﴿Should they find a refuge …﴾

They wish to reach a stronghold or a safe place. Ata' said: an exit path, and Ibn Kaysan said: a people who would protect them, ﴿or Magharat (places of concealment) …﴾, inside mountains, and Ata' said: basements.

Al-Akhfash said: whichever you go deeper into, is called Mughara (singular of Magharat), on the morphological pattern of (Maf'ala) from ghara (to go into) a place, like ghara alma' and gharat al'ain if water approached the pupil, and like ghawr (low-level land) of Tihama.

Abd al-Rahman ibn Awf, may Allah be pleased with him, read it: ﴿Mugharat …﴾ by placing Damma over meem letter, on the pattern of (Muf'alan) from aghar yughir (to move fast), that is a place of accommodation.

The poet said:

Count thy seekers, and leave it be

rejoice is but a letter, and you'll see

﴿Or muddakhalan …﴾, an entrance, on the pattern of (Mufta ʿal) from the past-tense verb iddakhala and the present-tense verb yaddakhilu. Mujāhid said : muhrazan that is a safe haven, while Qatada said: that is saraban (a

tunnel). Al-Kalbi and Ibn Zayd [176/A] said: like tunnels of jerboas. Aḍ-Ḍaḥḥāk said: a safe haven to which he may resort. Al-Hasan said: heading to a destination rather than the one specified by the Prophet (PBUH). Ibn Kaysan said: dukhala a place amongst your enemies ranks so that you may not reach or kill them.

Al-Hasan read it: ﴿or madkhalan …﴾ be placing Fatha over meem letter and using unstressed dal letter, from dakhal (past form of enter) and yadkhulu (present form of enter).

Maslama ibn Muharib read it: ﴿or mudkhalan …﴾ by placing Damma over meem letter and using unstressed dal letter, from adkhala (past form of insert) and yudkhilu (present form of insert).

Ubai read it: ﴿or mundakhalan …﴾, on the Arabic pattern of (Munfaʿalan) from indakhala (to enter into), as cited by the poet:

……. wa la yadi fi hamit as-sakni tandakhilu

Or

……

My hand doesn't fit at home

Al-'Aʿradj read it by stressing the dal letter and placing Damma over the meem letter, to render it on the pattern of (Mutafaʿalan), and before making Idgham (assimilation) between ta' letter and fa' letter ; like Al-Muzzamil (the enshrouded one) and Al-Muddathir (the cloaked one).

﴿Lawallaw ilayhi …﴾, they would turn straightway thereto fleeing from you. Ubai read it: ﴿Lawwaw wuguhauhm ilayhi﴾ they would turn their face towards it to approach it. Al-Ashhab al-Uqaily read it: ﴿Lawaalaw ilayhi﴾, by adding alif letter from the word of muwalaa (following); meaning they would continue and hurry towards it.

Muawiyah ibn Nawfal, narrated on the authority of his father, on the authority of his grandfather, who were one of the companions: ﴿Lawalaw ilayhi﴾, by unstressed lam letter from tawliyah (leaving), as it is said: walia ilayhi ibnafsihi (to leave by

himself), and walla ghayrahu (to make someone leave). Yaʿqoub said: informed Saʿed ibn Muslim al-Bahily of such explanatory statement and he rejected it and said after meditation: "I think it is ﴿Lawa'law ilayhi﴾", from maw'il (safe haven).

﴿Wahum yajmahoona﴾, that is they would rush into it while they are rejecting.

Aban ibn Taghlib rhymed:

Sabuhan djamuhan wa ihdaruha

ka maʿmaʿti as-saʿfi al-mukidi

Or

Corrupt and just is a self

Like an oven with bursting flames

It was said that: aljimah is an average speed walking like the rhythm of timah (extremely ambitious person). Muhalhal said :

La kad jamahtu jimahan fi janabihimi

hata ra'itu dhawi ahsabihim khamadu

Or

by their side, it snapped

Till their nobles napped

[176/B] Al-Aʿmash read it: ﴿yajmizun﴾, meaning to move rapidly.

(Qur'an 9:58) ﴿Wa minhum (amongst them) …﴾

The Prophet (PBUH) is told by the verse that amongst the hypocrites who, ﴿yalmizuka fee alssadaqati …﴾, that is to accuse you in the matter of the distribution of the alms.

[1446] Abdullah ibn Hamed ibn Muḥammad, informed us that Ahmed ibn Muḥammad ibn al-Hasan, told us that Muḥammad ibn Yahia said: Abd ar-Razzak, said: Maʿmar on the authority of az-Zuhri, on the authority of Abi Salama ibn Abd al-Rahman, on the authority of Abu Saʿed al-Khudri, may Allah be pleased with him who reported:

When we were in the company of the Messenger of Allah (PBUH) and he was distributing the spoils of war, there came to him Dhul-Khuwasira, one of Banu Tamim. He said: Messenger of Allah, do justice. Upon this the Messenger of Allah (PBUH) said: **Woe be upon thee! Who would do justice, if I do not do justice?** Upon this Umar b. Khattab (Allah be pleased with him) said: Messenger of Allah, permit me to strike off his neck. The Messenger of Allah (PBUH) said: **Leave him, for he has friends (who would outwardly look to be so religious and pious) that everyone among you would consider his prayer insignificant as compared with their prayer, and his fast as compared with their fasts. They would recite the Qur'an but it would not go beyond their collar-bones. They would pass through (the teachings of Islam so hurriedly) just as the arrow passes through the prey. He would look at its Iron head, but would not find anything ticking) there. He would then see at the lowest end, but would not find anything sticking there. He would then see at its grip but would not find anything sticking to it. He would then see at its feathers and he would find nothing sticking to them (as the arrow would pass so quickly that nothing would stick to it) neither excrement nor blood. They would be recognized by the presence of a black man among them whose upper arms would be like a woman's breast, or like a piece of meat as it quivers, and they would come forth at the time when there is dissension among the people.** [1] Another narration stated that: whenever they

(1) - **[1446]The assessment of the reliability of the chain of transmitters:**
- His ʾIsnād "Chain of Narration" is whereasThe author's scholarI did not see whereasa wound or modification, and the rest of its narrators are authenticated.

The authentication of Hadith

- Al-Suyuti mentioned it in Ad-Durr Al-Manthūr (The Dispersed Pearls) 3/448 and attributed it to Al-Bukhari, Al-Nasaa'i, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Sheikh.
- Verified through of al-Musannaf al-Wahidi in Asbāb An-Nuzūl (Reason of Revelation)(p. 253), and Ibn al-Atheer in Usd al-ghābah (timberland lions on knowing the prophet's companions) 2/172.
- It was verified by ʿAbd al-Razzaq in ((al-Musannaf)) 10/146, Ahmad in ((al-Musnad)) 3/56 (11536), al-Bukhari on ask the apostate to repent chapter of those who refuted fighting the Kharijites (6933), al-Adani in ((al-Iman)) (p. 137), Ibn Abi Asim in ((Sunnah)) 2/437, Ibn Jarir in Jāmiʿ Al-Bayān (The Collection of the Interpretations)14/302 (16817), and Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the

come out, kill them; whenever they come out, kill them; whenever they come out, kill them to get salvation. And the verse was revealed: ﴿And of them are some who accuse you in the matter of (he distribution of the alms.﴾, to the end of the verse.

Abu Sai'd said: I testify to the fact that I heard it from the Messenger of Allah (PBUH), and I testify to the fact that ʿAliyy ibn Abu Talib fought against them and I was with him. He gave orders about that man who was sought for, and when he was brought in, and when I looked at him, he was exactly as the Messenger of Allah (PBUH) had described him.

Al-Kalbi said: the verse was revealed about the hypocrites whose hearts need to be attracted by money, as one of them, called Abu al-Jawwaz, said to the Prophet (PBUH) : you did not distribute the alms justly, and therefore Allah has revealed: ﴿Wa minhum man yalmizuka fee alssadaqati …﴾, they scold you off and criticize you for the alms distribution. It is said: lamazahu or hamazahu, that is to traduce someone, and a man is described as humaza or lumaza if he is known to traduce others.

Ru'ba said:

Karabtu bayna ʿanaki wa jamzi

fi zilli ʿidwi batili wa lamzi

It linked my neck and heart

Mine tongue and words aren't apart

Another poet rhymed:

Idha lakituka ʿan shahtin tukashiruni

wa in taghayabta kunta al haamiza al lumaza

Holy Quran)6/1815, all of them by Muammar, from al-Zuhri...

- likewise,
- It was verified by al-Bukhari in al-Manaqib, chapter on signs of Prophethood and Islam (3610), and Muslim in zakat, chapter on mentioning the Kharijites and their attributes (1064) from the path of al-Zuhri...
- In the same wording.

In my presence, your frowns are there

In my absence, your slanders bare

Mujāhid said : yalmizuka is when someone tests you, and ʿAta' said it is when someone is blackening your name.

Al-Hasan, Al-'Aʿradj, Abu Rajaʿ and Yaʿkoub read it: ﴿yalmuzuka﴾ by placing Damma over the letter meem, and it was reported that Ibn Kathir placed Damma over the letter ya' to render it ﴿yulmizuka﴾ from almaza yulmizu.

Al-Aʿmash read it: ﴿yulammizuka﴾ by placing Damma over the letter meem and stressing the letter ya', some read it: ﴿yulaamizuka﴾, and the others read it: ﴿yulmizuka﴾, by placing Kasra under the unstressed letter meem.

﴿If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are Yaskhatun﴾, and Iyad ibn Laqit read it: ﴿They are Sakhitun﴾.

Ibn Zayd said: they are the hypocrites who said the Prophet (PBUH) would only give alms to the ones he likes.

(Qur'an 9:59) Would that they were contented with what Allah and His Messenger (PBUH) gave them and had said: ﴿Allah is Sufficient for us. Allah will give us of His Bounty, and (also) His Messenger (from alms, etc.). We implore Allah (to enrich us).﴾

They wish that Allah may enrich them out of His Generosity, so that they may not ask people for money.

Ibn Abbas, may Allah be pleased with him and his father, said: we ask Allah to reward us and rescue us from punishment [177/B].

Then Allah Has cited the people of Zakat (obligatory Islamic charity).

(Qur'an 9:59) ﴿As-Sadaqat (here it means Zakat) are only for the Fuqara' (poor), and Al-Masakin (the poor)﴾

The hypocrites are not entitled to receive the Zakat. The Islamic scholars, however, differed upon the definition of both Faqir (Plural, Fuqara') and Miskin (Plural, Masakin).

Ibn Abbas, al-Hasan, Jabir ibn Zayd, az-Zuhri, Mujāhid and Ibn Zayd opined that: the Faqir is the needy person who refrains from asking people for money; otherwise, the Miskin is the needy person who would ask people to give him money.

Aḍ-Ḍaḥḥāk and Ibrāhīm an-Nakhʿy said: if the needy person migrated for the sake of Allah, then he is Faqir; otherwise, he is Miskin.

Qatada said: the Faqir is the needy person who is ill, but the Miskin is the needy person who is well.

Ibn Ulayya narrated on the authority of Ibn Awn, on the authority of Ibn Sireen, on the authority of Umar ibn al-Khattab, may Allah be pleased with him: the Faqir is not the one who possesses nothing, but rather he is the one who is Akhlaq (deprived). Ibn Ulayya commented: we think Akhlaq is the one who asks people for money, but receives nothing. (1)

Ikrima said: the Faqir is Muslim, and the Miskin is from the people of Divin Scriptures.

Abu Bakr al-ʿAbsi said: Umar ibn al-Khattab, may Allah be pleased with him, (PBUH) a blind man sitting at the entrance of Medina, and aske him: how are you? The blind man replied: they took Jizyah (non-Muslim tribute) from me, until my sight is lost, then they left me alone with no one to provide me with my needs. Umar, may Allah be pleased with him, said: they truly did not treat you fairly, and issued an order to give him whatever sustain he needs, and said:

(1) **The assessment of the reliability of the chain of transmitters:**
- And its narrators are authenticated

The authentication of Hadith
- verified by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/159 by Yaʾqub ibn Ibrahim, from Ibn Aliyah.
- In the same wording.
- It was verified by ʿAbd al-Razzaq in Tafsīr al-Qurʾān (The Exegesis of the Quran)2/280, al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/159, and Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)6/1818 by Ayyub, from Ibn Sirin...
- likewise, Ibn Kathir mentioned it, 7/219.

this man is from those Allah mentioned them is the verse: ﴿As-Sadaqat (here it means Zakat) are only for the Fuqara' (poor) …﴾, the are the sick people of the Divine Scriptures.

Ibn Abbas said, may Allah be pleased with him and his father, said: the Masakin people are those who ask people for money, but the Fuqaraa' are Muslims.

[1447] Abdullah ibn Hamed informed us, that Muḥammad ibn Jaʿfar said that: Ahmed ibn Abdullah ibn Yazid al-Mu'addab told us that Abd ar-Razzak told us that Maʿmar told us on the authority of Hammam ibn Munabbih, on the authority of ʾAbū Hurayrah [178/A], may Allah be pleased with him, said: **("A needy person is not the one who goes from door to door, begging and is turned away with a morsel or two or with a date or two. But a needy person is the one who does not have enough to live upon, and neither from his appearance it occurs that he is needy and should be given alms, nor does he himself beg anything from others.").** (1)

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(1) - **[1447]The assessment of the reliability of the chain of transmitters**
- Ibn Kathir mentioned it, 7/219.

The authentication of Hadith
- It was verified by Ahmad in ((Al-Musnad)) 2/316 (81817), Al-Bayhaqi in Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions)7/11, and Al-Baghawi in Sharḥ al-Sunnah (the Commentary of the Sunnah)6/87 by Ahmad ibn Yusuf Al-Salami, from Abdul Razzaq...
- In the same wording.
- It is in ((Hammam's journal)) (p. 48).
- There are many ways to talk about Abu Hurayrah (may Allah be pleased with him), including what Malik verified in ((Al-Muwatta)) 2/923 and from his Bukhari way in zakat, the chapter of the Almighty's saying "They beg not importunately from all the sundry " (1476) and Al-Nasa'i in Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions)in Zakat, the chapter of the interpretation of the poor (2353) and Ibn Hibban in ((Saheeh)) as in ((Al-Ihsan)) 8/139 and Al-Bayhaqi in Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions)7/11 and Al-Baghawi in Sharḥ al-Sunnah (the Commentary of the Sunnah)6/87 from the way of Abu Al-Zinad, from Al-Araj, from Abu Hurayrah...
- In the same wording.

Al-Farra' said: Fuqaraa' refers to the people of Suffah who attain no wealth and no tribe. They were asking others for help and then return to the mosque of the Prophet (PBUH). Masakin are the people who knock the doors to receive money.

Ubaidullah ibn al-Hasan said: the Miskin is the one who shows modesty and weakness, whether he asked others for money or otherwise. The Faqir is the one who endures harsh life and accept the clandestine charity from others and shows no weakness.

Al-Qutaibi said: the Faqir is the one who is almost capable to provide basic livelihood, although the Miskin possesses nothing! He cited the poem that rhymes:

Amma al faqir al lathi kanat halubatuhu wafqa al ʿiyali fa lam yutrak lahu sabadu

The poor hoard his cattle

His off spring is no more

The poet clearly indicated that the Faqir has a milch animal which is almost meeting the requirement of his children with no extra milk remained. Abd al-Rahman ibn Abza, may Allah be pleased with him said: Allah called some people of Muhajirin (migrants for the sake of Allah) as Fuqaraa' and allocated a share of the Zakat for them, even though one of them could had house, wife, servant and a camel to make pilgrimage and conquer thereby.

Muḥammad ibn Maslama said: The Faqir is the one who owns a house to inhabit. The servant ranks lower the Faqir, and the Miskin attains nothing!

He also said : whoever required something, he is Mufatakirun (in need for something) with it, even of he is in no need for something else, like Allah said: ﴿O ye men! It is ye that have need of Allah …﴾. The Miskin, on the other hand, is the one who needs for everything. Have not you noticed that Allah Has urged to feed him and made it lawful to pay the Kaffarah (expiation for a sin) through feeding the Miskin? And we know that there is nothing outweighs the necessity

to eliminate hunger [178/B]. Regarding the verse that reads: ﴿As for that boat, it belonged to some Masakin …﴾, the owners of the boat were called Masakin as an expression of mercy and passion for them, not for their possession of the boat, as we may call the one who is afflicted or turmoiled, Miskin. The Prophet (PBUH) : **(The people of the Hellfire are Masakin).** The poet rhymed :

Masakin ahlu al hubi hatta quburuhum ʿalayha turabu adhulli baina almakabiri

Or

O poor lovers thine house and graves

Are dust colored with yield waves

﴿And for those employed to collect Zakat …﴾, those who collect the charity and deliver it to the people of Zakat, are entitled to a portion of Zakat for the efforts and work they exert, whether they are poor or rich. However, the Islamic scholars differs on the exact amount they shall receive; aḍ-Ḍaḥḥāksaid: the receive eighth of Zakat. Mujāhid said : they shall take their portion from the eighth share.

Abdullah ibn ʿAmr ibn al-ʿAas, may Allah be pleased with him, said: their due share shall be valued as per the works achieved. This is an opinion adopted by al-Shafiʿi and Abu Thawr, as both said: they shall be rewarded the same wage as their counterparts even if their share exceeded the eighth, because Abd ar-Rahman ibn Zayd said: Umar was not giving them the eighth, but he would rather pay them the amount deserved for their works.

Malik and people of Iraq said: their due amounts are subjected to the discretion of the Imam.

﴿And for almuallafati quloobuhum (whose hearts are to be won over)﴾.

Qatada said: The Prophet (PBUH) was giving the Islamic charity to some Arab nomads in order to gain their support and attract them to Islam.

Maʿqil ibn Ubadullah said: I asked al-Zuhri about almuallafati quloobuhum, and he answered me that it includes any Jewish [179/A] or Christian who converted to Islam. And I said: even if he were rich? He replied: yes!

Ibn Abbas, may Allah be pleased with him and his father, said: they were Muslim converts who would come to the Prophet (PBUH) so that he may give them a portion of the Zakat. If the Prophet (Prophet) gave them valued items, they would say: this is a good religion; otherwise, they may insult and leave Islam !

Ibn Kaysan said: they were a people of war whom the Prophet (PBUH) may allocate a share of the Islamic Zakat for them to cease warfare against him.

Al-Kalbi and Yahia ibn Abi Kathir and other exegetes said: they were the noble men and leaders of the tribes whom the Prophet (PBUH) may allocate a share of the Islamic Zakat for them to attract them and their people to Islam, including those the Prophet (PBUH) distributed the camels between them on the day of Hunayn. They were: al-Harith ibn Hisham and Abd ar-Rahman ibn Yarbuʿ from Bani Makhzoum; Abu Sufian ibn Harb from Bani Umayyah; Safwan ibn Umayyah from Bani Jumah; Suhail ibn ʿAmr and Huwaitib ibn Abd al-ʿUzzaa from Bani ʿAmer ibn Lu'ay; Hakim ibn Hizam from Bani Asad ibn Abd al-ʿUzzaa; Abu Sufian ibn al-Harith ibn Abdulmuttalib from Hashim; Uyaina ibn Hisn ibn Hudhaifa ibn Badr from Bani Fazarah; Al-Aqraʿ ibn Habis from Bani Tamim; Malik ibn ʿAwf ibn Malik from Bani Nadr; al-Abbas ibn Mirdas from Bani Sulaym and al-ʿAlaa' ibn Jariyah from Bani Thakif. Each of them was rewarded one hundred camels from The Prophet (PBUH), except for Abd ar-Rahman ibn Yarbuʿ, Huwaitib ibn Abd al-ʿUzzaa and al-Abbas ibn Mirdas who received only fifty camels for each. al-Abbas ibn Mirdas said to the Prophet (PBUH) [179/B]:

ataj ʿlu nuhbi wa nuhba al ʿbeed

baina Uyaina wa Al-Aqraʿ

wa ma kan Hisnun wa la Habisun

yafukan Mirdas fi madjmaʿ

wa kad kuntu fi al harbi dha kudratin

fa lam uʿta sha'an wa lam amnaʿi

illa awabilu uʿtituha

ʿadidin kawa'imuha alarbaʿu

wa kanat nihaban talafaituha

bi karri ʿala annas bil adjdaʿi

wa ikazi al kawma an yarkudu

idha hadjaʿ annasu lam ahdjaʿi

wa ma kuntu dun imri'n minhuma

wa man takhfid al yawma la yurfaʿu

Shall we plunder and enslave with might,

Between Ayyina and Al-Aqra' plain in sight,

No fortress nor jail can withstand,

Our bravery outshines Miradas in this land.

I was once a warrior with power and skill,

Yet granted no reward, nor prohibited at will,

Except for rain clouds that I've been given,

Their lists are long, with four items written.

I faced them with fearlessness and might,

Leading people to safety, taking flight,

Waking them up from slumber deep,

While others rested, I did not sleep.

I'm no less than any man you see,

And those who humbled me, will not be free.

the Prophet (PBUH) gave al-Abbas ibn Mirdas one hundred camels, and gave Hakim ibn Hizam seventy camels, though the latter said: O the Messenger of Allah, I would not think that anyone may give me more than you did! So, the Prophet (PBUH) increased him more ten camels, one after another, until his camels reached up to one hundred. Hakim ibn Hizam then

said: O the Messenger of Allah, what would you prefer for me; the first reward which I was not satisfied with? Or the extra camels you increased me? The Prophet (PBUH) replied: **(the first reward which you rejected).** Hakim said: I swear by Allah that I shall not take over seventy camels. When Hakim ibn Hizam, may Allah be pleased with him, passed away, he was the richest man in Quraish. [1] The Prophet (PBUH) said: **(I give to one man and leave (do not give) another, and the one to whom I do not give is dearer to me than the one to**

(1) - The story of Hakim ibn Hizam being given spoils on the day of Hunayn, narrated by al-Bukhari in zakat, chapter on exemption from the issue (1472) from the path of al-Zuhri, from Urwah ibn al-Zubayr and Sa'id ibn al-Musayyib, that Hakim ibn Hizam (may Allah be pleased with him) said:
- I asked Allah's Messenger and he gave me, then I asked him and he gave me, then I asked him and he gave me, and then he said:
- ((O Hakim; this money is a sweet vegetable, whoever takes it generously with a soul blesses him with it, and whoever takes it under the supervision of a soul does not bless him in it..))
- According to the narration of al-Bukhari, it was verified by Ahmad in ((Al-Musnad)) 3/434 (15574), Al-Hamidi in ((Al-Musnad)) 1/253, and Muslim in Zakat, the chapter explaining that the upper hand is better than the lower one (1035), and Al-Nasa'i in Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions)in Zakat, the chapter on the issue of the man in a matter that is necessary for him (2382), and Ibn Hibban in ((Saheeh)) as in ((Al-Ihsan)) 8/14, and Al-Bayhaqi in Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions)4/196 through a group on Al-Zuhri and they are:
- Yunus, Sufyan, al-Awza'i, Falih ibn Sulayman, and Amr ibn al-Harith, none of which had a wise independence for the first prophet's giving.
- It was verified by 'Abd al-Razzaq in ((Musannaf)) 11/102 and by al-Tabarani in Al-Jāmiʿ Al-Kabīr (The Major Collection)3/188 (3078) by Muammar, from al-Zuhri...
- Likewise, and whereas- as in ((the Musannaf)):
- Hakim said: O Messenger of Allah, I did not think that you would fall short of me without anyone?!
- So, the Prophet increased it, and then he increased it and increased it until he was satisfied, and he said:
- O Messenger of Allah, what is your gift good?
- He said: ((The first)) then the prophet said: ((O Hakim ibn Hizam; money is in fact...))
- And at the end: He died when he died, and he is one of the wealthiest among Quraysh.

whom I give. I give to some people to attract their hearts to Islam, and leave other people because of the faith present in his heart.)

Safwan ibn Umayyah said: **(By Allah, Allah's Messenger (PBUH) gave me what he gave me (and my state of mind at that time was) that he was the most detested person amongst people in my eyes. But he continued giving to me until now he is the dearest of people to me.)** (1)

The Islamic jurisprudents differed on the existence of almuallafati quloobuhum nowadays, and whether they have the right to receive Zakat [180/A] or not!

Al-Hasan said: there is no existence today for almuallafati quloobuhum.

Ash-Shaʿbi said: almuallafati quloobuhum were only existent on the time of Prophet (PBUH), as Abu Bakr, may Allah be pleased with him, cut their shares off. They no longer exist, in the present times. This opinion is adopted by the scholars of Iraq, as Uyaina ibn Hisn came to Umar ibn al-Khattab, may Allah be pleased with him, and recited: ﴿the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve.﴾. Umar replied: ((Islam is great that I may not bribe you for it)), that is there are no longer any almuallafati quloobuhum.

Abu Uwana narrated on the authority of Muhajir Abi al-Hasan: I brought the Zakat to Abu Wa'el and Abu Burdah, as both were heading the House of Wealth, and they took over the Zakat from me. When I came again, I had only (PBUH) Abu Wa'el, who told me: give the Zakat to its recipients. I asked him: what should I do with the share of almuallafati quloobuhum, and he responded: distribute it among the other recipients.

Abu Jaʿfar Muḥammad ibn ʿAliyy, may Allah have mercy upon both of them: the share of almuallafati quloobuhum is preserved. And Abu Thawr said: they are entitled to the share as seen by the Imam.

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(1) - Verified by ʿAbd al-Razzaaq in Tafsīr al-Qurʾān (The Exegesis of the Quran)2/282, Ahmad in ((Al-Musnad)) 6/465 (27634), and Muslim in the virtues chapter The Messenger of Allah was never asked anything and he said: (No) (2313), and al-Tirmidhi in zakat is the chapter on what it says about giving the author their hearts (666)

Shafiʿi said: there are two types of almuallafati quloobuhum; the polytheists who shall not receive any share of Zakat, and the Muslim noble men and obeyed leaders who fight for the sake of Allah and Muslims are strengthened by them. I believe they shall be given from the share of the Prophet (PBUH) which amounts to the fifth of the fifth, in addition to their originally determined shares with Muslims, to win their hearts over. The Prophet (PBUH) gave almuallafati quloobuhum even after Allah ordained victory for him and after the domination and spread of Islam. I think their share shall be spend to reinforce Muslims, without seeking to attract polytheists [180/B] to Islam, as Allah made His religion in no need for such thing.

﴿Wafee (to free) alrriqabi (lit. necks) …﴾.

There is an omission, and the original full statement is: Wafee fak (to free) alrriqabi (salves) mina (from) arriq (slavery).

The Sharia jurisprudents however differed on the correct definition, and most of them, including Shafiʿi and Laith ibn Saʿd said: they are the Mukatabun (slaves who enter into manumission contract).

It was reported that one Mukatab (singular of Mukatabun) headed towards Abu Musa al-Ashʿari, may Allah be pleased with him, while he was preaching the Friday Khutba (sermon), and said to him : O emir, kindly ask people to help and support me. Abu Musa al-Ashʿari, may Allah be pleased with him, did ask people to help the Mukatab, so some people donated rings, and others donated caps and cloaks until they totally donated a bulk of items. Then Abu Musa al-Ashʿari, may Allah be pleased with him, said: gather all contributions and sell them, then Abu Musa gave the Mukatab the enough amount to pay off his manumission fees, spend the extra amounts to free slaveries, rather than returning it back to the people, and said: the people paid their Zakat for the sake of freeing rikab (slaves).

Ibn Abbas and al-Hasan said: the share is allocated to free salves. This opinion is adopted by Malik, Ahmed, Ishaq, Abu Ubaid and Abu Thawr.

Saʿed ibn Jubair an-Nakhʿy said: the share of rikab shall not be spend to fully free a slave, but it shall be segmented into two parts; one for freeing part of a slave

and the other for assisting a Mukatab. This opinion is adopted by Abu Hanifa, Abu Yusuf and Muḥammad al-Shaibani, may Allah give them His mercy.

Az-Zuhri said: the share of rikab consists of two parts; one for any Mukatab who claims to be a Muslim, and the other to purchase and free male and female slaves who conducted prayers, fast Ramdan and converted to Islam earlier.

﴿And for Gharimun (those in debt) …﴾.

Qatada said: the gharimun are the people who are buried in debts, without poverty, extravagance or corruption.

Mujāhid said : the gharimun are those who had their houses burnt, had their wealth demolished by the flood, or went into debt for their children.

Abu Jaʿfar al-Baqir: the gharimun are those who go into debt for lawful purposes. The Imam should [181/A] pay off their debts from the House of Wealth.

Ibn Zayd said: the gharimun are those who experience debts.

Shafiʿi, may Allah have mercy upon him, said: the gharimun are of two types; the first type covers those who go into debt for their own interest, good purpose, or lawful purpose, but cannot pay off their debts in kind or in cash, so they may receive a share of Zakat. The second type includes those who became debtor to incur financial compensations for others, mend discord between people or spend money for a good sake, but they possess trade goods and cannot sale it; otherwise, they would be financially damaged. They may not receive a share of Zakat, unless they went into debts for good and lawful sakes not for wasting money or committing sins; otherwise, I think they have no right to receive a share from Zakat.

The true meaning of ghurm is loss and dearth as cited by the Hadith over mortgage: **(He shall deserve his ghunm (reward) and bear his ghurm (loss)).** And this why punishment is called gharam (terrible) like in the verse: ﴿its punishment is gharama (the most terrible)﴾. And it is said: a man is mughram (seduced) to women, and: how strong his gharam and ighram to women are!

﴿And for Allah's Cause …﴾, i.e., for the needy Mujāhid un–those fighting in the holy wars. The scholars differed on the wealthy Mujāhid.

Abu Hanifa, Abu Yusuf and Muḥammad al-Shaibani, may Allah give them His mercy: the Mujāhid may only receive a share from Zakat, if he us poor and cut off from everything.

Shafiʿi, Malik, Ishaq, Abu Ubaid and Abu Thawr, may Allah give them His mercy, said: the Mujāhid is entitled to a share from Zakat, even he is wealthy, as the Prophet (PBUH) said: **("Charity is not permissible for a rich man except in five cases: One who is appointed to collect it, a warrior fighting in the cause of Allah, a rich man who buys it with his own money, a wayfarer and a poor man who receives the charity and gives it as a gift to his neighbor.")** (1)

﴿And Ibn al-sabil (lit. son of road) …﴾ [181/B], that is the traveler in need.

He was named Ibn al-sabil because he keeps travelling through roads, as the poet said :

Ana ibn alharbi rabbatni waleedan

ila an shibtu wa iktahalat ladati

Or

I'm but a child raised by war

From youth to grey hair and more

(1) - Verified by ʿAbd al-Razzaq in ((Musannaf)) 4/109 and by Ahmad in ((Al-Musnad)) 3/56 (11538), Abu Dawood in Zakat, the chapter of who may take charity while he is rich (1636) and Ibn Majah in Zakat, the chapter of those for whom charity is permissible (1841), Ibn al-Jaroud in ((Al-Muntaqa)) (p. 365) and Al-Daraqutni in ((Al-Sunan)) 2/121 and Ibn Abd al-Barr in At-Tamhīd (The prelude)At-Tamhīd (The prelude)5/96, and Al-Hakim in Al-Mustadrak (The Completion)(The Completion)1/407 and Al-Bayhaqi in Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions)7/15 by Muammar, from Zaid ibn Aslam, from Ata ibn Yasar, from my father Saeed Al-Khudri...

- Likewise, marfu
- It was verified by Ibn Khuzaymah in ((Saheeh)) 4/71.
- Al Hakim said: This is a saheeh hadeeth on the condition of the two sheikhs and they did not take it out, because Malik ibn Anas unfounded it on the authority of Zayd ibn Aslam.
- Al dahabi agreed.

Mujāhid and az-Zuhri said: Ibn al-sabil is entitled to a share of Zakat whether he is rich or poor, as long as he is cut off of everything.

Malik and jurisprudents of Iraq, may Allah Have mercy on them, said: he is the pilgrim who is cut off of everything.

Shafiʿi: Ibn al-sabil is listed under the people of Zakat, who desire to travel for a sake of lawful purpose, but cannot reach the destination without a financial support.

Qatada said: Ibn al-sabil is the guest.

﴿Faridatan (A duty imposed) …﴾, as an obligatory command, ﴿from Allah﴾. Farditan is in a state of Nasb due to the severance and discontinuity as opined by al-Kisa'i, or due to the effect of Masdar (verbal noun) as opined by Sibawayh; meaning: Allah Has commanded the said charities as Farida (an obligation).

Ibrāhīm ibn Abi ʿAbla recited it: ﴿Faridatun﴾, morphing the word into the nominative case Rafʿ as a predicate, like when we say: innama (indeed) Zaydun kharijun, ﴿And Allah is All-Knower, All-Wise﴾.

The jurisprudents differed on: how to distribute the said charities, and on whether each category is entitled to a due share or it is up to the doner and the distributor to allocate the whole Zakat to only one category!

Some scholars said: it may by allocated to only one category, and Allah Has not made it obligatory to give all categories, but He named the eight categories in the verse to inform us that the Zakat shall not be given to else categories other than those stated by the verse, and this the opinion of Umar ibn al-Khattab, Hudhaifa, Ibn Abbas, Ibn Jubair, ʿAtaa', Abu al-ʿAliya, Maymun ibn Mahran and Abu Hanifa [182/A], may Allah give them His mercy.

[1448] Abdullah ibn Hamid informed us that Abu Bakr al-Matiri told us that ʿAliyy ibn Harn told us that Ibn Fudail told us that ʿAtaa' told us on the authority of Saeed: ﴿As-Sadaqat (here it means Zakat) are only for the

Fuqara' (poor) …﴾, whatever category you may find, it would be permissible for you to give it only your Zakat without other categories. (1)

Shafiʿi, may Allah give him His mercy, was acting according to the explicit meaning of the verse. He said: should the Zakat doner distributes it, he shall give it to six categories; as the share of almuallafati quloobuhum is nullified, and the share of the Zakat workers is void upon distributing the Zakat by themselves. But if Imam divided it by himself, he would give the Zakat to seven categories, and it is not acceptable to give the Zakat to less than three recipients under each category. No share or part of the Zakat may be allocated for a member of his family, if a member of his members is entitled to receive the Zakat. He shall not give his Zakat in a country other than his own country where the poor exist. The share of the absent categories shall be added to the share of the present categories. This opinion is adopted by Umar ibn Abd al-Aziz, Ikrima and az-Zuhri.

Then Allah resumed His statement about hypocrites.

(Qur'an 9:61) ﴿And among them …﴾

Amongst the hypocrites ﴿are men who hurt the Prophet …﴾, Peace Be Upon Him, ﴿and say: He is Udhun (lending his) ear (to every news) …﴾, it revealed about Judham ibn Khaled, Julas ibn Suwaid, Ghayas ibn Qays, Makhshi ibn Khuwaylid, Simak ibn Zayd, Ubayd ibn Hilal, Rifaʿa ibn Abd al-Mundhir, Ubaida ibn Malik and Rifaʿa ibn Zayd who were hurting the Prophet (PBUH) by saying bad things that should not be spoken of, as some

(1) **[1448]The assessment of the reliability of the chain of transmitters**

- Abdullah ibn Hamid I did not see in him a wound or modification, and hearing Ibn Fadil from a tender was not distinguished, whether it was before or after mixing.

The authentication of Hadith

- It was verified by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/167 by Jarir, Sufyan and Mas'ud, the three of them, from 'Ata' ibn al-Sa'ib, from Sa'id ibn Jubayr...
- likewise,
- His ʾIsnād "Chain of Narration" is good, so hearing Sufyan from an old tender before mixing.

of them said do not speak of bothering issues, as Muḥammad lends his ear to every news. Then Allah revealed this verse [182/B].

Muḥammad ibn Ishaq ibn Yasar and other scholars said: the verse was revealed about a hypocrite man called: Nabtal ibn al-Harith and he was a black-skinned, red-eyed man with a reddish cheek, grotesque appearance and disheveled hair, and he is the one whom the Prophet said about him**: (whoever wants to see Shaytan, he could look at Nabtal ibn al-Harith).** He was conveying the sayings of the Prophet (PBUH) to the hypocrites, and when he was told to refrain, he replied: Muhammed is lending his ears to every news and would believe any narration, so we may say whatever we want then came to him to swear by God that we had not say anything, and he would believe us due to our oath. Allah has revealed ﴿And among them are men who hurt the Prophet and say: He is (lending his) ear (to every news) …﴾ that is he may lend his ear to anyone and believe whatever he informed of. The same meaning is expressed by Udhnah on the pattern of (Fuʿlah) which applies identically to both male and female, and singular and plural, and comes originally from (adhina yaʾdhanu udhunan) if he listened to another one, and is cited by the Prophet (PBUH) : **("Allah does not listen so attentively to anything as He listens to the recitation of the Qur'an by a Prophet who recites well with a melodious and audible voice.").**

Adi ibn Zayd rhymed :

O heart, I'm but burdened and sick

In my ears and heart, pain is thick

Al-A'sha rhymed :

Deaf when hearing my praise above all

Shouting with joy at my catcall

[1449] our teacher Abu al-Qasim al-Habibi, report about Abu Zakarya al-ʿAnbary, on the authority of Abu al-Abbas al-Azhari, on the authority of Abu Hatem al-Sidjistani: someone who has a listening ear is udhun. (1)

(1) - **[1449]The assessment of the reliability of the chain of transmitters**
- His ʾIsnād "Chain of Narration" is very weak, author's scholarthe author's scholaris accused of lying, and the ibn of Al-Azhar:
- It's a forged hadith.

﴿Say: ﴿He is udhunu khayrin (listens to what is best for you) …﴾

The majority read it in the genitive case to generate the meaning: udhunu khayrin not udhunu sharrin (listens to what is bad for you).

Al-Hasan, Ashhab al-Uqayli, Al-A'sha and al-Burjumi read it: ﴿udhunun khayrun﴾ in the nominative case with a Tanween (nunation) at the end of both words, to generate the meaning: if [183/A] Muḥammad is as just as you described, it would be better for you, if he listened and believed you, rather than rejecting and disbelieving you.

Allah revealed their lies and said: Nay! ﴿he believes in Allah; has faith in the believers …﴾.

The Prophet (PBUH) believes and accept his companions' reports. We say: (amantu lahu) and amantu bihi), meaning: I believed him, as stated by the verse: ﴿radifa lakum﴾ that is which you are keen to precipitate may be close on your heels, and the verse: ﴿lillatheena hum lirabbihim yarhaboona﴾, that is fear their Lord.

﴿warahmatun (and a mercy)﴾.

Al-Hasan, Talha, al-Aʿmash and Hamza read it in the genitive case: "warahmatin" to generate the meaning: udhunu khairin and udhunu rahmatin, and this is the recitation of both Abdullah and Ubai, may Allah be pleased with them.

The others read it: ﴿warahmatun﴾, in the nominative case, that is: he is udhunu khairin and he is rahma (mercy), for Allah Has made Muḥammad (PBUH) a cause of mercy and a light in darkness, and this the opinion of Abu Ubaid and Abu Hatem. ﴿To those of you who believe. But those who hurt Allah's Messenger will have a painful torment﴾.

(Qur'an 9:62) ﴿To you they swear by Allah. In order to please you …﴾

Qatada and as-Suddi said: a number of hypocrites, including, Julas ibn Suwayd and Wadiʿa, gathered to talk of the Prophet (PBUH) in a degrading manner, and said: if Muḥammad is right in what he is saying, we are truly

lower than donkeys. A youngster from al-Ansar (the supporters) called ʿAmer ibn Qays, got infuriated after hearing their insults, and said to them: I swear by Allah that Muḥammad is right and you are lower than donkeys, then he had gone to the Prophet (PBUH) and told him. The Prophet (PBUH) asked them to verify the allegations, but they denied and swore by Allah that ʿAmer is a liar, and ʿAmer swore by Allah that they are liars. The Prophet (PBUH) believed them, so ʿAmer then said: O Allah, reveal the truthteller and expose the liar. Some of them said [183/B]: O, people of hypocrisy, I swear by Allah that I think we are the worst of Allah's creatures, and I wish I would have been lashed hundred times rather than being referred to by an Aya exposing us! Therefore, Allah revealed the aforementioned Aya.

Muqātil and al-Kalbi said: it was revealed about a group of hypocrites who missed the Battle of Tabuk, and who came to the Prophet (PBUH) after he had returned back from Tabuk, to offer their apologies and cite their rationales for missing the Battle, swearing by Allah. Allah has revealed ﴿To you they swear by Allah. In order to please you …﴾.

﴿wa Allahu wa rasooluhu ahaqqu an yurdoohu (But it is more fitting that they should please Allah and His Messenger) …﴾. The verse was supposed to state: "yurdoohuma" in the dual form of noun, instead of the singular form, but we have addressed this matter before. The poem rhymed :

Ma kan hainuka wa ash shaqa'u li yantahi

hatta azuraka fi mugharin muhassadi

or

Your bell rings, your soul is nay

Until mine visit, at your lay

﴿If they are Believers.﴾.

(Qur'an 9:63) ﴿Alam yaAAlamoo (Do they not know) …﴾

The majority read it by the ya' letter in the form of third person, and al-Sulami read it by the ta' letter in the form of the second person. ﴿For those

who oppose Allah …﴾ by disobeying His commands, ﴿and His Messenger is the Fire of Hell? wherein they shall dwell. That is the supreme disgrace.﴾

(Qur'an 9:64) ﴿The Hypocrites are afraid lest a Sura should be sent down about them, showing them what is (really passing) in their hearts.…﴾

They are afraid, as Mujāhid said : they were talking of evil things secretly between each other, and then express their fears that Allah may expose them and unveil their secret. Say: ﴿Mock ye! But verily Allah will bring to light …﴾ and reveal ﴿all that ye fear (should be revealed)﴾.

Qatada said: this Surah is called alfadiha (exposing), almuthira (that mentions their bad intentions and characters) and mubaʿthira (that reveals their secrets).

Al-Hasan said: Muslims were naming this Surah, alhaffarah (that showed up what the hypocrites concealed in the bottom of their hearts).

Ibn Kaysan said: it was revealed about twelve hypocrites when they waited [184/A] for the Prophet at al-ʿAqaba, upon his returning back from the Battle of Tabuk, to assassinate him the moment he ascends al-ʿAqaba, and amongst them were a Muslim whom they do not know. Jibril, peace be upon him, informed the Prophet (PBUH) of their plots, and told him to send them on of his companions to hit their mounts faces, and Ammar, may Allah be pleased with him, was leading the Prophet's mount from the front while Hudhaifa, may Allah be pleased with him, was directing the mount from the back. The Prophet (PBUH) told Hudhaifa: **(hit the faces of their mounts),** and Hudhaifa did so until the mounts dispersed. When Hudhaifa came back to Prophet (PBUH), he asked him: **(whom face would you identify?),** so Hudhaifa replied: I did not recognize anyone of them, and the Prophet (PBUH) said: **(they are such and such)** until he revealed all of them! Hudhaifa asked the Prophet (PBUH) : shall I kill them? But the Prophet (PBUH) said: **(I fear that Arab may say: Muḥammad killed his companions when they took his side. Allah will demolish them by the dabilah (ulcer) for us).** The Prophet (PBUH) was asked: O the Messenger of Allah, what is the dabilah? The Prophet (PBUH) answered

them: **(a heat from the Hell that Allah Would cast upon the heart of them until they die).** And it happened just as the Prophet told us.

(Qur'an 9:65) If you ask them (about this), they declare: ﴿We were only talking idly and joking.﴾

Ibn Umar, Qatada, Zayd ibn Aslam and Muḥammad ibn Kaʿb said: One of the hypocrites said at the Battle of Tabuk: I have never seen anyone whose belly is hungrier, whose tongue lies more or who is more cowardly in fighting than these reciters of ours, meaning the Messenger of Allah, Allah bless him and give him peace, and his Companions. Awf ibn Malik said to him: You lie; rather, you are a hypocrite! I will inform the Messenger of Allah, Allah bless him and give him peace, of what you have just said. But Awf found that the Quran had already informed him. The man went to the Messenger of Allah [184/B], Allah bless him and give him peace, when he had already mounted his camel and set off, and said to him: O Messenger of Allah! We were but talking idly and jesting; we were talking the way riders do to make our travelling easy.

Ibn Umar said: I (PBUH) him walking in front of the Prophet (PBUH), while being hit by stones [as a result of the galloping of horses], and saying: O Messenger of Allah, we were only talking idly and jesting, and the Prophet (PBUH) would only respond : ﴿Was it at Allah and His revelations and His messenger that ye did scoff﴾.

Qatada said: As the Messenger of Allah (PBUH) was heading for the Battle of Tabuk, a hypocrite, who was ahead of him, said: Does this man really hope to conquer the castles and fortresses of Syria, far be it! Far be it. Allah, exalted is He, informed His Prophet (PBUH) about what they said, and so the Prophet (PBUH) ordered the troops to stop marching. He went to those hypocrites and informed them of what they said. They said to him in reply: O Messenger of Allah, we were just engaging in idle talk and jesting.

Mujāhid said : a man of the hypocrites said: Muḥammad is informing us that the camel of such and such person is in the such and such valley, but how could he know the ghaib (unseen)? So, Allah revealed the verse.

Ibn Yasar said : it was revealed about Wadeʿa ibn Thabit who said this bad statement.

Aḍ-Ḍaḥḥāksaid: it was revealed about Abdullah ibn Ubai and a group of hypocrites who were insulting the Prophet (PBUH) and his companions, and if such incident is reported to the Prophet (PBUH), they would respond: we were just engaging in idle talk and jesting.

﴿Say: …﴾, O Muḥammad, to them ﴿Was it at Allah, and His Ayat …﴾ and His Qur'an, ﴿and His Messenger that you were mocking.﴾ [185/A]

(Qur'an 66) ﴿Make no excuse; you have disbelieved﴾. You have disbelieved by what you said. "After your belief﴾ your acknowledgement. ﴿If We pardon one faction of you - We will punish another faction" most Quora recited" toetaziruu" without mentioning the subject. Asim recited " 'Ina Naefo", " Uradhi" and "tayftan". The latter word refers to Makhshi ibn Himyar al-Ashjai, who renounced what he had heard and he did not get involved, but kept away from them. When this verse was revealed, he repented of his hypocrisy and said: Oh Allah, Iam still listening to a reverse, which I care about it, as it has a great impact on a heart and body. Oh Allah, make me killed in Jihad. No one say: I made ghusl (major ablution), I shrouded, I buried. Then, he was killed in Yamama battle, and all dead were being founded and recognized other than Makhshi ibn Himyar al-Ashjai. It was said that the meaning is if Allah will pardon a group of you, as they repented, but He will no pardon the other, as they did not repent. ﴿Because they were criminals﴾.

(Qur'an 67)﴿The hypocrite men and hypocrite women are of one another﴾. i.e., they have that same characteristics, which are ﴿They enjoin what is wrong﴾. Disbelieve and sins "and forbid what is right﴾ faith and Pious deed ﴿and close their hands﴾ they do not give charity and do not share in goodness. (185/B). AS the giver extends his hand to help needy people by giving charity, so one holds or close his hands, it is a metaphor for being a miser. "And the Jews say, ﴿The hand of Allah is chained﴾ i.e., He does not spend. ﴿They have forgotten Allah, so He has forgotten them [accordingly]﴾ they have not sticked to Allah's

obedience, so they have missed Allah's guidance and supporting in the world. And in the hereafter, they will miss Allah's mercy and will get into fire. ﴿Indeed, the hypocrites - it is they who are the defiantly disobedient﴾.

(Qur'an 68) ﴿Allah has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them.﴾. As a torment and a reward for their disbelieving. ﴿and for them is an enduring punishment.﴾ A permanent punishment.

(Qur'an 69) ﴿[You disbelievers are] like those before you﴾. i. e you did as those before you. So, you Allah cursed and punished you like the disbelievers, who were in the pervious nations. ﴿they were stronger than you in power﴾ and in stamina and oppression ﴿and more abundant in wealth and children. They enjoyed﴾ they made use of ﴿their portion﴾ They were satisfied with their worldly enjoyment instead of the Hereafter. ʾAbū Hurayrah and Al-Hasan said: "their portion is meaning their region. You hypocrites and disbelievers took their path. ﴿and you have enjoyed your portion as those before you enjoyed their portion, and you have engaged﴾ in the in vanities, attributing lies to Allah, disbelieving in His messengers, and mocking the believers. ﴿like that in which they engaged﴾. The Arabic word "aladhi" refers to singular and plural as (ma) and (man), as Allah, the Almighty, said: ﴿Their example is that of one who kindled a fire" then He said ﴿Allah took away their light and left them in darkness﴾. The Poet said:

And those whose blood has been paralyzed by a stroke,

They are the people, all the people, oh mother of Khalid.

You can make "alazi" refers to a hidden meaning: and you have engaged like that in which they engaged. ﴿[It is] those whose deeds have become worthless in this world and in the Hereafter, and it is they who are the losers.﴾

It was narrated from ʾAbū Hurayrah that the Messenger of Allah (PBUH) said: "You will most certainly follow the ways of those who came before you, arm's length by arm's length, forearm's length by forearm's length, hand span by hand span, until even if they entered a hole of a mastigure (lizard) you will

enter it too.". ʾAbū Hurayrah said: you can recite ﴿[You disbelievers are] like those before you; they were stronger than you in power and more abundant in wealth and children.﴾, They said: "O Messenger of Allah, (do you mean) the Persia, the Romans, Jews, and the Christians?" He said: "Who else?" Ibn Abbas, may Allah be pleased with them both, said in this verse: the more things change the more they stay the same! These are the children of Israel, we have been likened to them). Ibn Masoud, may Allah be pleased with him, said: You are more like the nations to the Children of Israel inwardly and outwardly. You follow them step by step, except that I do not know; Do you worship the calf or not? Huzayfah ibn al-Yaman, may Allah be pleased with him, said: The hypocrites among you today are worse than the hypocrites, who were living with the Messenger of Allah (PBUH). We said: How? He said: Because those used to hide their hypocrisy, and those revealed it.

(Qur'an 70) ﴿Has there not reached them﴾. i.e. the hypocrites and the disbelievers. ﴿the news﴾ the story ﴿of those before them"(186/B) when they disobeyed our Messengers and our commands, how we punished, destroyed and did not believe them? Then Allah mentioned them ﴿the people of Noah﴾ the Arabic word "qawme" i.e. the people is considered "Badl" i.e. Addition of one word or phrase to another word or phrase as an explanation to " alazina". They were destroyed by flood. "and [the tribes of] ʻAad﴾ They were perished by the wind ﴿and Thamud﴾ were perished by Shivering ﴿and the people of Abraham﴾ they were punished by missing the blessings and destroying Nimrod. ﴿and the companions of Madyan﴾ meaning the people of Shuaib were tormented on the Day of Gloominess "and the towns overturned?﴾ They are the people of Lot and their villages. "Their messengers came to them with clear proofs﴾ but they disbelieved and disobeyed them, as you have done. Oh unbelievers, beware of hastening the vengeance. And Allah would never have wronged them, but they were wronging themselves.

(Qur'an 71)﴿The believing men and believing women are allies of one another.﴾. In religion, supporting, aid, victory, mercy, and love. Jarir ibn Abdullah,

may Allah be pleased with him, said: I heard the Prophet (PBUH), said: (The immigrants and the Ansar are allies of one another in this world and the hereafter, and the at larges from Quraysh and the freed from Thaqif are allies of one another in this world and the hereafter). "﴿They enjoin what is right﴾ in faith and good deeds ﴿and forbid what is wrong﴾ What is not known in Sharia or Sunnah. Abu Al-Aaliyah said: Everything that Allah mentioned in His book of enjoining good is meaning leaving polytheism and converting to Islam, and forbidding wrong is the prohibition of worshiping idols and Satan. ﴿and establish prayer﴾ the obligatory prayer ﴿and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise﴾.

(Qur'an 72) ﴿Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings﴾. Houses.

Al-Hassan said: I asked ʾAbū Hurayrah and Imran ibn Husayn, may Allah be pleased with them both, about the verse "and pleasant dwellings in gardens of perpetual residence" they said: we fully know, we asked the Messenger of Allah, (PBUH), about that, and he said: (a palace in heaven made of pearls, in which there are seventy houses of red rubies In every house there are seventy houses of green aquamarine, in every house there are seventy beds, on each bed there are seventy mattresses of every color, on every bed there is a wife of al-hoor al-ʿiyn, and in every house there are seventy tables, on each table there are seventy colors of food, and in every house Seventy bridesmaids, and the believer is given strength in one day that enabling him enjoying with all of that).

﴿in gardens of perpetual residence﴾ saying in orchards forever. The Arabic word "Aden" staying in a place, and "Almaden" is meaning the place of everything in which its origin is existed.

The Messenger of Allah (PBUH) said: ((Aden is Allah's house that no eye has seen, nor has ear heard, and no one can imagine how it is. It is inhabited by only three: the prophets, the righteous, and the martyrs. Allah Almighty says: good fortune for who will enter it.

Abdullah ibn Masoud, may Allah be pleased with him, said: It is the innermost part of Paradise. i.e.: middle. Ibn Abbas, may Allah be pleased with them both, asked Kaaba about Eden Paradise, and he said: They are vines and grapevines in Syriac.

Abdullah ibn Amr, may Allah be pleased with them both, said: There is a palace in Paradise called: Eden, around which are the towers and the meadows, it has five thousand gates [187/b] on every door is a tent, no one enters it except a prophet, a righteous or a martyr.

Al-Hassan said: Eden Paradise, Ah, what will tell you what Eden paradises are ! A palace of gold, which only a prophet, or a righteous, a martyr, or a just judge, can enter. Al-Hassan raised his voice with it.

Al-Dahhak said: It is the city of Paradise, and in it are the messengers, prophets, martyrs, imams of guidance, people around them, and the gardens around it.

Ataa ibn Al-Saeb said: Eden is a river in Paradise, whose gardens are on its banks.

Muqātil and al-Kalbi said: Eden is the highest Paradise, where the spring of Tasneem comes from it, and the heavens around it surrounding it. It is covered from the day Allah Almighty created it until its people descended: the prophets, the righteous, the martyrs, the righteous, and whoever Allah wills to enters it. It contains palaces of pearls, rubies and gold. A good wind blows getting dunes of white musk.

﴿and pleasant dwellings in gardens of perpetual residence﴾ Ataa Al-Khorasani said: Palaces of green aquamarine, pearls, and sapphires, whose perfume smells from a distance of five hundred years. Eden is the Paradise's garden, where its roof is the Throne of the Most Merciful.

﴿but approval from Allah is greater" "ridwan" pounced by "Damma" for being at the beginning of a new sentence. Allah's satisfaction with them is greater than all of that.

Malik ibn Anas, may Allah have mercy on him, said, Zaid ibn Aslam said, Ata ibn Yasar said, Abu Saeed Al-Khudri, may Allah be pleased with him, said: The Messenger of Allah said "Allah will say to the people of Paradise, 'O the people of Paradise!' They will say, 'Labbaik, O our Lord, and Sa`daik!' Allah will say, 'Are you pleased?" They will say, 'Why should we not be pleased since You have given us what You have not given to anyone of Your creation?' Allah will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allah will say, 'I will bestow My pleasure and contentment upon you so that I will never be angry with you after for-ever.' "(1)

﴿It is that which is the great attainment.﴾

(Qur'an 73) ﴿O Prophet, fight against the disbelievers﴾. By sword and fighting "and the hypocrites and be harsh upon them﴾. They differed in how to fight against the hypocrites. So, Ibn Masoud, may Allah be pleased with him, said: By his hand, if he is not able, then by his tongue, and if he is not able, then by his heart, if he is not able, then let him grin in his face. Ibn Abbas, may Allah be pleased with them both, said: By a tongue and no kindness. Al-Dahhak and Ibn Juraij said: By speak to them harshly. Al-Hasan and Qatadah said: By executing Hudood "the limits ordained by Allah. This includes the punishment for crimes" on them. ﴿and be harsh upon them. And their refuge is Hell﴾ in the hereafter. ﴿and wretched is the destination﴾ Ataa said: This verse abrogated any pardon in the Qur'an regarding the hypocrites.

(Qur'an 74) ﴿They swear by Allah that they did not say [anything against the Prophet]﴾.

(1) - Verified by Ibn al-Mubarak with the narrator of Naim ibn Hammad in ((asceticism)) (p. 129) and by Ahmad in ((Al-Musnad)) 3/88 (11835) and al-Bukhari in Al-Ruqaq, the chapter on the attribute of Paradise and Hell (6549), and Muslim in Paradise and the recipe of its bliss, the chapter on the substitution of Radwan on the people of Paradise (2829) and Tirmidhi in the description of Paradise, chapter (18) (2555), and Al-Nasa'i in Al-Kubrā (the Major Collection of Traditions) in the epithets, the chapter of satisfaction and discontent (7749) and Ibn Mandah in ((Al-Iman)) 2/805 and Al-Bayhaqi in ((Al-Baath)) (445) from Malik ibn Anas... In its words.

Ibn Abbas, may Allah be pleased with them, said: The Messenger of Allah (PBUH), was sitting in the shade of a room's wall, and he said: (A man will come to you and he will look at you with the eyes of a devil, so if he comes, do not speak to him). So soon a blue-eyed man came, so the Messenger of Allah (PBUH) called him He said: (Oh guy), why do you and your companions curse me? So, the man went and came with his companions, so they swore by Allah that they did not say that, so Allah Almighty revealed this verse). Al-Dahhak said: The hypocrites went out with the Messenger of Allah (PBUH), [188/b], to Tabuk, and when they were alone, they insulted the Messenger of Allah, (PBUH) and his companions, and slandered the religion. Oh, hypocrites, what is this I heard about you? So, they swore to the Messenger of Allah, (PBUH), that they did not say anything of that, so Allah Almighty revealed this verse to show their lie.

Al-Kalbi said: It was revealed about Al-Jallas ibn Suwaid ibn Al-Samit, and that is because the Messenger of Allah (PBUH) delivered a sermon one day in Tabuk mentioned and rebuked the hypocrites. Al-Jallas said: By Allah, if Muḥammad is truthful in what he says, then we are worse than donkeys. Amer ibn Qais, may Allah be pleased with him, heard him and said: Yes, by Allah, Muḥammad is truthful, and you are worse than donkeys. When the Messenger of Allah left to Medina, Amer ibn Qais, may Allah be pleased with him, came to him and told him what Al-Jallas had said. Al-Jallas said: O Messenger of Allah, he lied. I did not say any of that. so, the Messenger of Allah (PBUH) commanded them to swear at the pulpit. so, Al-Jallas went to the pulpit after the afternoon, and he swore by Allah, who there is no god but He, that he did not say, and Amir lied. Then Amer, may Allah be pleased with him, swore by Allah, who there is no god but He, that he did not lie. Then Amer, may Allah be pleased with him, raised his hands to the sky and said: O Allah, make the truth clear to your prophet, which of us is truthful. The Messenger of Allah, (PBUH), the believers said: (Amen), so Gabriel, peace be upon him, descended on the Prophet Before they separated with this verse until to ﴿If they repent, it will be best for them﴾ so the Al-Jallas stood up and

said: O Messenger of Allah [189/A] I heard Allah urging me to repent, Amir is right in what he said about me, and I seek Allah's forgiveness and repent to Him. Then the Messenger of Allah (PBUH) accepted his apologies. He repented and his repentance was good, may Allah be pleased with him.

Qatada said: it was mentioned that two men were fighting, one of them was from Juhayna and the other was from Ghefar. Whereas, Juhayna's people were allies to Alansar, and Al-Ghafari was defeated by al-Juhani. Then Abdullah ibn Ubayy - damn him ! may Allah fight him ! - called out, "O Banu Al-Aws !" support your brother, I swear by Allah, we and Muhammed, as the saying "Fatten your dog so that he will eat you". Then he said If we return to Al-Madinah, we will expel therefrom the meaner. The Messenger of Allah (PBUH) was reported by a man, so he sent to him, but he sword by Allah that he did not say. Then Allah the Almighty revealed ﴿They swear by Allah that they did not say [anything against the Prophet]﴾

﴿But indeed, they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out﴾

Mujahed Said: that is the hypocrite, who killed the believer, as he heard him saying" we are worsen than donkeys" to not spread it.

Al-Suddi said: they said when we return back to Al-madina we will we put a crown on the head of Abdullah ibn Ubayy, but they did not reach to him.

Alkably said: there are fifteen men including Abdullah ibn Ubayy, Abdullah ibn Saad ibn Abi Sarh, Tohma ibn Abirak, Al-Jallas ibn Suwaid, Abu Amer ibn Al-Nu'man, and Abu Al-Ahwas, who inteneded at night to kill the Prophet (PBUH) in the Battle of Tabuk, but Gabriel, peace be upon him, informed the Messenger of Allah (PBUH) about that.

It is said that: They are the Quraysh's people, who wanted to kill the Prophet (PBUH), but Allah Almighty prevented him.

(1450) Abdullah ibn Hamed informed, Abu Muḥammad Al-Muzani informed, Muḥammad ibn Abdullah ibn Suleiman informed, Jaafar ibn Muḥammad ibn Al-Hassan, [189/b] my father informed, Sharek said, Jabir

said, Mujāhid said, Ibn Abbas, may Allah be pleased with them, in this verse, said: he is a man from Quraysh called Al-Aswad, who intended to kill the Messenger of Allah (PBUH). (1)

﴿This revenge of theirs﴾ they did not get any harm from their side. ﴿Was (their) only return for the bounty with which Allah and His Messenger had enriched them!﴾ that is because a slave of Al-Jallas was killed, so the Messenger of Allah, (PBUH), commanded to pay him a ransom of twelve thousand, so he became rich.

Alkably said: Before the coming of the Messenger of Allah, (PBUH), they were poor, did not have camels, and did not take booty. Upon the Messenger of Allah, (PBUH), coming, they became rich by taking booty. This is a well-known proverb: Beware the man who has received charity from you.

﴿If they repent﴾ from the hypocrisy and disbelieving. ﴿It will be best for them﴾ ﴿but if they turn back﴾ to their evil ways ﴿Allah will punish them with a grievous penalty﴾ a severe penalty ﴿in this life﴾ by the killing and the disgrace ﴿and in the Hereafter" by getting into the fire ﴿They shall have none on earth to protect or help them.﴾

﴿Amongst them are men who made a covenant with Allah﴾ (Qur'an 75).

(1451) Abdullah ibn Hamid ibn Muḥammad Al-Asbahani informed: Ahmed ibn Muḥammad ibn Ibrāhīm Al-Samarqandi said: Muḥammad ibn Nasr informed: Abu Al-Azhar (Ahmed ibn Al-Azhar) informed: Marwan ibn Muḥammad informed, Muḥammad ibn Shuaib said: Ma'an ibn Rifa'a informed, ʿAliyy ibn Yazid said, Al-Qasim ibn Abd al-Rahman said, Abu Umamah Al-Bahili, may Allah be pleased with him, said: Thalabah ibn Hatib Al-Ansari came to the Messenger of Allah said: O Messenger of Allah, pray to Allah to give me money. Then the Messenger of Allah said: Woe to you! A little for which you give thanks[190/a] is better than plenty which you cannot

(1) - **[1450]The assessment of the reliability of the chain of transmitters**
- Al-Suyuti mentioned it in Ad-Durr Al-Manthūr (The Dispersed Pearls) 3/456 and attributed it to Al-Tabarani, Ibn Abi Hatim, Abu Al-Sheikh and Ibn Mardawayh.

bear. Another time, he said to him: Do you not like to be like the Prophet of Allah. By Him in whose Hand is my soul, if I wanted mountains would flow with gold and silver for me. Thalabah said: By Him Who sent you with the truth, if you pray that Allah provides me with wealth, I will give each one his due. The Messenger of Allah, (PBUH), then prayed: O Allah, give Thalabah wealth ! Thalabah then acquired some sheep and they multiplied like worms until Medina became too small to contain all his sheep. He left Medina and settled in one of its valleys.

At that point, he only prayed Zuhr and Asr in congregation but not the other prescribed prayers. Then his sheep multiplied even more and he stopped praying in congregation altogether except for the Friday prayer. His sheep kept multiplying like worms until he finally stopped praying even the Friday prayer.

The Messenger of Allah, (PBUH), asked about him and when they told him that his sheep had multiplied so much that he had to leave Medina and stopped praying in congregation, he said: Woe unto Thalabah, he said it thrice. Then Allah, glorious and majestic is He, revealed the obligation of Zakah. The Messenger of Allah, (PBUH), sent two men, one from Juhaynah and one from Banu Salim, to collect Zakat, and wrote for them instructions how to collect it. He also said to them: Go to Thalabah and so-and-so from Banu Salim and collect their Zakah.

When they reached Thalabah, read him the letter of the Messenger of Allah, (PBUH), and ask him for his Zakah, he said: This is nothing but the exemption tax (Jizyah) ! This is nothing but the sister of the exemption tax ! I do not know what this is; go finish your job and then come back to me. The two men went to the man from Banu Salim and informed him about their business. The man selected the best of his camels and gave them for Zakah.

When they (PBUH) this, they said: You are not obligated to do this, nor do we want to take this from you. He said to them: No, you should take them, for I am happy to give them; they are my camels, after all. They took those camels from him and when they finished their collection, they went back to Thalabah.

He said to them: Show me your letter, and after he read it, he said: This is nothing but the sister of the exemption tax. Go back until I think about what I should do.

The two men left and went to see the Prophet, (PBUH), and the moment he (PBUH) them, he said: Woe to Thalabah, before even saying a word to them. And he prayed that Allah bless the man from Banu Salim. The two men informed the Prophet about what Thalabah and the man from Banu Salim did. Allah, glorious and majestic is He, revealed And among them are those who made a covenant with Allah, [saying], ﴿If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous.﴾ up to His words "And because they lied". One of the relatives of Thalabah was present with the Messenger of Allah, (PBUH), and he heard what the Prophet said about him. He went to Thalabah and said to him: Woe unto you, O Thalabah, Allah, exalted is He, has revealed about you this and that.

Thalabah went to see the Prophet, (PBUH), and begged him to accept from him his Zakah. But the Prophet said to him: Allah has forbidden me from taking your Zakah. Thalabah then began dispersing dust on his head, upon which the Messenger of Allah, (PBUH), said to him: This is of your own doing! I commanded you and you did not obey me. Thalabah returned to his house. The Messenger of Allah, (PBUH), died and still did not accept anything from him. When Abu Bakr was sworn in as the new leader, Thalabah went to see him and said: You know my status with the Messenger of Allah, (PBUH), as well as my position amongst the Helpers, so accept my Zakah.

Abu Bakr said: The Messenger of Allah, (PBUH), did not accept it and you expect me to accept it? Abu Bakr died refusing to accept his Zakah. When Umar was selected as the leader of the Muslims, Thalabah went to him and said: O leader of the believers, accept my Zakah! Umar replied: The Messenger of Allah, (PBUH), did not accept it nor did Abu Bakr, so how do you expect me to accept it? And he refused to take it from him until he died. When Uthman was chosen as Caliph, Thalabah asked him to accept his

Zakah, but Uthman said to him: The Messenger of Allah, (PBUH), did not accept nor did Abu Bakr and Umar, so how can I accept it from you. And so, Uthman did not accept his Zakah. Thalabah died during Uthmans reign. (1)

Ibn Abbas, Saeed ibn Jubair and Qatadah said: Thalabah came to a group of Alansar, called them to witness, and said: If Allah should give me from His bounty, I will surely give everyone his due, give charity, and give my relatives from it. Then, Allah tied him, when his cousin died, he inherited a money but he did not fulfill what he said, so Allah Almighty revealed this verse.

Muqātil said: Thalabah passed by a group of Alansar, and he was a poor man, said: If Allah should give me from His bounty, I will surely spend in charity, and I will surely be among the righteous. That a slave of Omar ibn Al-Khattab, May Allah be blessed with him, killed a hypocrite by mistake. So, the Prophet (PBUH) paid Blood money to Thalabah, who was a relative to murderee. But he was stingy and did not give charity, so Allah revealed this verse.

Al-Hassan and Mujāhid said: this verse was revealed about Thalabah ibn Hatib and Mutib ibn Qushayr, two of the Banu Amr ibn Awf [191/B] who came to a group of people and said: By Allah, if He give us a money, we will give a charity, and when Allah Almighty provided them with money, they were stingy.

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(1) **[1451] The assessment of the reliability of the chain of transmitters**

- Its ʾIsnād "Chain of Narration" is weak, full of weak people, and author's scholarthe author's scholardid not mention a Criticism and Authentication.

The authentication of Hadith

- Al-Suyuti mentioned it in Ad-Durr Al-Manthūr (The Dispersed Pearls) 3/467 and attributed it to Al-Hasan ibn Sufyan, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Sheikh, Al-Askari in Proverbs, Al-Tabarani, Ibn Manda, Al-Bawardi, Abu Na'im in the knowledge of the Companions, Ibn Mardawayh, Al-Bayhaqi in the evidence, and Ibn Asaker.
- It was verified by al-Baghawi in Asbāb An-Nuzūl (Reason of Revelation)4/75-76, and Ibn al-Atheer in Usd al-ghābah (timberland lions on knowing the prophet's companions) 1/283 through the author.
- It was directed by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations) 10/189, and by Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran) 6/1847Usd al-ghābah (timberland lions on knowing the prophet's companions)

Ad-Dahhak said: this verse was reveled about Hypocritical men including: Nabatal ibn Al-Harith, Wajd ibn Qais, Thalabah ibn Hatib, and Mutab ibn Qushair, who said: If Allah should give us from His bounty, we will surely spend in charity. When Allah Almighty gave them His bounty, and extended the world for them, they were stingy and prevented zakat.

Alkalbi said: this verse was reveled about Hatib ibn Abi Thalabah, may Allah be pleased with him, as he had money in in the Levant, he tried hardly to but collect it but he could not. So, he, swearing by Allah said: If Allah should give me from His bounty, meaning the money in the Levant, I will give charity, I will give my relatives, and I will pay Zakat. Then Allah the Almighty gave the money back to him, but he did not fulfil his covenant. So, Allah revealed ﴿and among them﴾ i.e. the hypocrites ﴿And among them are those who made a covenant with Allah, [saying], ﴿If He should give us from His bounty, we will surely spend in charity﴾ we will pay alms and Zakat. ﴿and we will surely be among the righteous.﴾ We will do good deeds, like the righteous, by giving money for our relatives and charity.

(Qur'an 76) ﴿But when he gave them﴾. i.e. Allah ﴿from His bounty, they were stingy with it and turned away while they refused﴾

(Qur'an 77) ﴿So, He penalized them﴾. Allah punished the hypocrites. It was said that He punished them for being stingy.

As Alnaabigha said:

For those who obey, follow with loyalty,

As you were obeyed, guide them to clarity.

﴿with hypocrisy in their hearts until the Day they will meet Him﴾ they were prevented from repentance ﴿because they failed Allah in what they promised Him and because they [habitually] used to lie.﴾ Musab ibn Thabit said: It is something that they intended and did not speak about it. Did you not hear Allah say (Qur'an 78) ﴿Did they not know that Allah knows their secrets and their private conversations and that Allah is the Knower of the unseen?﴾.

(1452) Abdullah ibn Hamid Al-Wazzan informed: Makki ibn Abdan informed, Abdullah ibn Hashem informed, Abdullah ibn Numayr, Al-A'mash said, Abdullah ibn Murra said, Masruqi said, Abdullah ibn Amr ibn Al-'As May Allah be pleased with them said: The Messenger of Allah (PBUH) said "Whosoever possesses these four characteristics is a sheer hypocrite; and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up. These are: when he is entrusted with something, he proves dishonest; when he speaks, he tells a lie; when he makes a covenant, he proves treacherous; and when he quarrels, he behaves in very imprudent, evil, insulting manner.

(1453) Abu Amr al-Furati informed, Abu Nasr al-Sarkhasi informed, Muḥammad ibn al-Fadl, Ibrāhīm ibn Yusuf informed, al-Nadr said, al-Ash'ath said, al-Hasan said, may Allah have mercy on him, said: The Messenger of Allah (PBUH) said: There are three (traits), whoever has them is a hypocrite, even he prays, fasts, climes that he is a believer: When he speaks, he lies; when he is entrusted with something, he betrays that trust; and when he makes a promise, he breaks it.

Abdullah ibn Masoud, may Allah be pleased with him, said: Consider the hypocrite with three traits: When he speaks, he lies; when he is entrusted with something, he betrays that trust; and when he makes a promise, he breaks it. As Allah revealed ﴿And among them are those who made a covenant with Allah" up to ﴿and because they [habitually] used to lie.﴾

I said: This is apparently difficult ruling, so whoever does not know its interpretation, he will commit a great mistake.

(Qur'an 66) ﴿Make no excuse; you have disbelieved﴾. You have disbelieved by what you said. ﴿After your belief﴾ your acknowledgement. ﴿If We pardon one faction of you - We will punish another faction﴾ most Quora recited" toetaziruu" without mentioning the subject. Asim recited " 'Ina Naefo", " Uradhi" and "tayftan". The latter word refers to Makhshi ibn Himyar al-Ashjai, who renounced what he had heard and he did not get involved, but kept away from them. When this verse was revealed, he repented of his hypocrisy and

said: Oh Allah, Iam still listening to a reverse, which I care about it, as it has a great impact on a heart and body. Oh Allah, make me killed in Jihad. No one say: I made ghusl (major ablution), I shrouded, I buried. Then, he was killed in Yamama battle, and all dead were being founded and recognized other than Makhshi ibn Himyar al-Ashjai. It was said that the meaning is if Allah will pardon a group of you, as they repented, but He will no pardon the other, as they did not repent. ﴿Because they were criminals﴾.

(Qur'an 67) ﴿The hypocrite men and hypocrite women are of one another﴾. i.e., they have that same characteristics, which are ﴿They enjoin what is wrong﴾. Disbelieve and sins "and forbid what is right﴾ faith and Pious deed ﴿and close their hands﴾ they do not give charity and do not share in goodness. (185/B).AS the giver extends his hand to help needy people by giving charity, so one holds or close his hands, it is a metaphor for being a miser. "And the Jews say, ﴿The hand of Allah is chained﴾ i.e., He does not spend. ﴿They have forgotten Allah, so He has forgotten them [accordingly]﴾ they have not sticked to Allah's obedience, so they have missed Allah's guidance and supporting in the world. And in the hereafter, they will miss Allah's mercy and will get into fire. ﴿Indeed, the hypocrites - it is they who are the defiantly disobedient﴾.

(Qur'an 68) ﴿Allah has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them.﴾. As a torment and a reward for their disbelieving. ﴿and for them is an enduring punishment.﴾ A permanent punishment.

(Qur'an 69) ﴿[You disbelievers are] like those before you﴾. i. e you did as those before you. So, you Allah cursed and punished you like the disbelievers, who were in the pervious nations. ﴿they were stronger than you in power﴾ and in stamina and oppression ﴿and more abundant in wealth and children. They enjoyed﴾ they made use of ﴿their portion﴾ They were satisfied with their worldly enjoyment instead of the Hereafter. ʾAbū Hurayrah and Al-Hasan said: "their portion is meaning their region. You hypocrites and disbelievers took their path. ﴿and you have enjoyed your portion as those before you

enjoyed their portion, and you have engaged﴾ in the in vanities, attributing lies to Allah, disbelieving in His messengers, and mocking the believers. ﴿like that in which they engaged﴾. The Arabic word "aladhi" refers to singular and plural as (ma) and (man), as Allah, the Almighty, said: ﴿Their example is that of one who kindled a fire﴾ then He said ﴿Allah took away their light and left them in darkness﴾. The Poet said: O Umm Khalid, the whole tripe was killed at Falj (Place Name) without receiving Diya (Blood money). The poet used " alazi" instead of "alazin"

You can make "alazi" refers to a hidden meaning: and you have engaged like that in which they engaged. ﴿[It is] those whose deeds have become worthless in this world and in the Hereafter, and it is they who are the losers. ﴾It was narrated from ʾAbū Hurayrah that the Messenger of Allah (PBUH) said: "You will most certainly follow the ways of those who came before you, arm's length by arm's length, forearm's length by forearm's length, hand span by hand span, until even if they entered a hole of a mastigure (lizard) you will enter it too.". ʾAbū Hurayrah said: you can recite ﴿[You disbelievers are] like those before you; they were stronger than you in power and more abundant in wealth and children.﴾, They said: "O Messenger of Allah, (do you mean) the Persia, the Romans, Jews, and the Christians?" He said: "Who else?" Ibn Abbas, may Allah be pleased with them both, said in this verse: the more things change the more they stay the same! These are the children of Israel, we have been likened to them). Ibn Masoud, may Allah be pleased with him, said: You are more like the nations to the Children of Israel inwardly and outwardly. You follow them step by step, except that I do not know; Do you worship the calf or not? Huzayfah ibn al-Yaman, may Allah be pleased with him, said: The hypocrites among you today are worse than the hypocrites, who were living with the Messenger of Allah (PBUH). We said: How? He said: Because those used to hide their hypocrisy, and those revealed it.

(Qur'an 70)﴿Has there not reached them﴾. i.e. the hypocrites and the disbelievers. ﴿the news﴾ the story ﴿of those before them"(186/B) when they

disobeyed our Messengers and our commands, how we punished, destroyed and did not believe them? Then Allah mentioned them ﴿the people of Noah﴾ the Arabic word "qawme" i.e. the people is considered "Badl" i.e. Addition of one word or phrase to another word or phrase as an explanation to " alazina". They were destroyed by flood. ﴿and [the tribes of] 'Aad﴾ They were perished by the wind ﴿and Thamud﴾ were perished by Shivering ﴿and the people of Abraham﴾ they were punished by missing the blessings and destroying Nimrod. ﴿and the companions of Madyan﴾ meaning the people of Shuaib were tormented on the Day of Gloominess "and the towns overturned?﴾ They are the people of Lot and their villages. "Their messengers came to them with clear proofs﴾ but they disbelieved and disobeyed them, as you have done. Oh unbelievers, beware of hastening the vengeance. And Allah would never have wronged them, but they were wronging themselves.

(Qur'an 71) ﴿The believing men and believing women are allies of one another.﴾. In religion, supporting, aid, victory, mercy, and love. Jarir ibn Abdullah, may Allah be pleased with him, said: I heard the Prophet (PBUH), said: (The immigrants and the Ansar are allies of one another in this world and the hereafter, and the at larges from Quraysh and the freed from Thaqif are allies of one another in this world and the hereafter). "They enjoin what is right﴾ in faith and good deeds ﴿and forbid what is wrong﴾ What is not known in Sharia or Sunnah. Abu Al-Aaliyah said: Everything that Allah mentioned in His book of enjoining good is meaning leaving polytheism and converting to Islam, and forbidding wrong is the prohibition of worshiping idols and Satan. ﴿and establish prayer﴾ the obligatory prayer ﴿and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise﴾.

(Qur'an 72) ﴿Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings﴾. Houses.

Al-Hassan said: I asked ʾAbū Hurayrah and Imran ibn Husayn, may Allah be pleased with them both, about the verse "and pleasant dwellings in gardens of

perpetual residence" they said: we fully know, we asked the Messenger of Allah, (PBUH), about that, and he said: (a palace in heaven made of pearls, in which there are seventy houses of red rubies In every house there are seventy houses of green aquamarine, in every house there are seventy beds, on each bed there are seventy mattresses of every color, on every bed there is a wife of al-hoor al-'iyn, and in every house there are seventy tables, on each table there are seventy colors of food, and in every house Seventy bridesmaids, and the believer is given strength in one day that enabling him enjoying with all of that).

﴿in gardens of perpetual residence﴾ saying in orchards forever. The Arabic word "Aden" staying in a place, and "Almaden" is meaning the place of everything in which its origin is existed.

The Messenger of Allah (PBUH) said: ((Aden is Allah's house that no eye has seen, nor has ear heard, and no one can imagine how it is. It is inhabited by only three: the prophets, the righteous, and the martyrs. Allah Almighty says: good fortune for who will enter it.

Abdullah ibn Masoud, may Allah be pleased with him, said: It is the innermost part of Paradise. i.e.: middle. Ibn Abbas, may Allah be pleased with them both, asked Kaaba about Eden Paradise, and he said: They are vines and grapevines in Syriac.

Abdullah ibn Amr, may Allah be pleased with them both, said: There is a palace in Paradise called: Eden, around which are the towers and the meadows, it has five thousand gates [187/b] on every door is a tent, no one enters it except a prophet, a righteous or a martyr.

Al-Hassan said: Eden Paradise, Ah, what will tell you what Eden paradises are ! A palace of gold, which only a prophet, or a righteous, a martyr, or a just judge, can enter. Al-Hassan raised his voice with it.

Al-Dahhak said: It is the city of Paradise, and in it are the messengers, prophets, martyrs, imams of guidance, people around them, and the gardens around it.

Ataa ibn Al-Saeb said: Eden is a river in Paradise, whose gardens are on its banks.

Muqātil and al-Kalbi said: Eden is the highest Paradise, where the spring of Tasneem comes from it, and the heavens around it surrounding it. It is covered from the day Allah Almighty created it until its people descended: the prophets, the righteous, the martyrs, the righteous, and whoever Allah wills to enters it. It contains palaces of pearls, rubies and gold. A good wind blows getting dunes of white musk.

﴿and pleasant dwellings in gardens of perpetual residence﴾ Ataa Al-Khorasani said: Palaces of green aquamarine, pearls, and sapphires, whose perfume smells from a distance of five hundred years. Eden is the Paradise's garden, where its roof is the Throne of the Most Merciful.

﴿but approval from Allah is greater" "ridwan" pounced by "Damma" for being at the beginning of a new sentence. Allah's satisfaction with them is greater than all of that.

Malik ibn Anas, may Allah have mercy on him, said, Zaid ibn Aslam said, Ata ibn Yasar said, Abu Saeed Al-Khudri, may Allah be pleased with him, said: The Messenger of Allah said "Allah will say to the people of Paradise, 'O the people of Paradise!' They will say, 'Labbaik, O our Lord, and Sa`daik!' Allah will say, 'Are you pleased?" They will say, 'Why should we not be pleased since You have given us what You have not given to anyone of Your creation?' Allah will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allah will say, 'I will bestow My pleasure and contentment upon you so that I will never be angry with you after for-ever.' "

﴿It is that which is the great attainment.﴾

(Qur'an 72) ﴿O Prophet, fight against the disbelievers﴾. By sword and fighting ﴿and the hypocrites and be harsh upon them﴾. They differed in how to fight against the hypocrites. So, Ibn Masoud, may Allah be pleased with him, said: By his hand, if he is not able, then by his tongue, and if he is not able, then by his heart, if he is not able, then let him grin in his face. Ibn Abbas, may Allah be pleased with them both, said: By a tongue and no kindness. Al-Dahhak and Ibn Juraij said: By speak to them harshly. Al-Hasan

and Qatadah said: By executing Hudood "the limits ordained by Allah. This includes the punishment for crimes" on them. "and be harsh upon them. And their refuge is Hell﴾ in the hereafter. ﴿and wretched is the destination﴾ Ataa said: This verse abrogated any pardon in the Qur'an regarding the hypocrites.

(Qur'an 74) ﴿They swear by Allah that they did not say [anything against the Prophet]﴾.

Ibn Abbas, may Allah be pleased with them, said: The Messenger of Allah(PBUH), was sitting in the shade of a room's wall, and he said: (A man will come to you and he will look at you with the eyes of a devil, so if he comes, do not speak to him). So soon a blue-eyed man came, so the Messenger of Allah (PBUH) called him He said: (Oh guy), why do you and your companions curse me? So, the man went and came with his companions, so they swore by Allah that they did not say that, so Allah Almighty revealed this verse). Al-Dahhak said: The hypocrites went out with the Messenger of Allah (PBUH), [188/b], to Tabuk, and when they were alone, they insulted the Messenger of Allah, (PBUH) and his companions, and slandered the religion. Oh, hypocrites, what is this I heard about you? So, they swore to the Messenger of Allah, (PBUH), that they did not say anything of that, so Allah Almighty revealed this verse to show their lie.

Al-Kalbi said: It was revealed about Al-Jallas ibn Suwaid ibn Al-Samit, and that is because the Messenger of Allah (PBUH) delivered a sermon one day in Tabuk mentioned and rebuked the hypocrites. Al-Jallas said: By Allah, if Muḥammad is truthful in what he says, then we are worse than donkeys. Amer ibn Qais, may Allah be pleased with him, heard him and said: Yes, by Allah, Muḥammad is truthful, and you are worse than donkeys. When the Messenger of Allah left to Medina, Amer ibn Qais, may Allah be pleased with him, came to him and told him what Al-Jallas had said. Al-Jallas said: O Messenger of Allah, he lied. I did not say any of that. so, the Messenger of Allah (PBUH) commanded them to swear at the pulpit. so, Al-Jallas went to the pulpit after the afternoon, and he swore by Allah, who there is no god but

He, that he did not say, and Amir lied. Then Amer, may Allah be pleased with him, swore by Allah, who there is no god but He, that he did not lie. Then Amer, may Allah be pleased with him, raised his hands to the sky and said: O Allah, make the truth clear to your prophet, which of us is truthful. The Messenger of Allah, (PBUH), the believers said: (Amen), so Gabriel, peace be upon him, descended on the Prophet Before they separated with this verse until to ﴿If they repent, it will be best for them﴾ so the Al-Jallas stood up and said: O Messenger of Allah [189/A] I heard Allah urging me to repent, Amir is right in what he said about me, and I seek Allah's forgiveness and repent to Him. Then the Messenger of Allah (PBUH) accepted his apologies. He repented and his repentance was good, may Allah be pleased with him.

Qatada said: it was mentioned that two men were fighting, one of them was from Juhayna and the other was from Ghefar. Whereas, Juhayna's people were allies to Alansar, and Al-Ghafari was defeated by al-Juhani. Then Abdullah ibn Ubayy - damn him ! may Allah fight him ! - called out, "O Banu Al-Aws !" support your brother, I swear by Allah, we and Muhammed, as the saying "Fatten your dog so that he will eat you". Then he said If we return to Al-Madinah, we will expel therefrom the meaner. The Messenger of Allah (PBUH) was reported by a man, so he sent to him, but he sword by Allah that he did not say. Then Allah the Almighty revealed ﴿They swear by Allah that they did not say [anything against the Prophet]﴾

﴿But indeed, they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out﴾

Mujahed Said: that is the hypocrite, who killed the believer, as he heard him saying" we are worsen than donkeys" to not spread it.

Al-Suddi said: they said when we return back to Al-madina we will we put a crown on the head of Abdullah ibn Ubayy, but they did not reach to him.

Alkably said: there are fifteen men including Abdullah ibn Ubayy, Abdullah ibn Saad ibn Abi Sarh, Tohma ibn Abirak, Al-Jallas ibn Suwaid, Abu Amer ibn Al-Nu'man, and Abu Al-Ahwas, who inteneded at night to kill

the Prophet (PBUH) in the Battle of Tabuk, but Gabriel, peace be upon him, informed the Messenger of Allah (PBUH) about that.

It is said that: They are the Quraysh's people, who wanted to kill the Prophet (PBUH), but Allah Almighty prevented him.

(1450) Abdullah ibn Hamed informed, Abu Muḥammad Al-Muzani informed, Muḥammad ibn Abdullah ibn Suleiman informed, Jaafar ibn Muḥammad ibn Al-Hassan, [189/b] my father informed, Sharek said, Jabir said, Mujāhid said, Ibn Abbas, may Allah be pleased with them, in this verse, said: he is a man from Quraysh called Al-Aswad, who intended to kill the Messenger of Allah (PBUH).

﴿This revenge of theirs﴾ they did not get any harm from their side. ﴿Was (their) only return for the bounty with which Allah and His Messenger had enriched them!﴾ that is because a slave of Al-Jallas was killed, so the Messenger of Allah, (PBUH), commanded to pay him a ransom of twelve thousand, so he became rich.

Alkably said: Before the coming of the Messenger of Allah, (PBUH), they were poor, did not have camels, and did not take booty. Upon the Messenger of Allah, (PBUH), coming, they became rich by taking booty. This is a well-known proverb: Beware the man who has received charity from you.

﴿If they repent﴾ from the hypocrisy and disbelieving. ﴿It will be best for them﴾ ﴿but if they turn back﴾ to their evil ways ﴿Allah will punish them with a grievous penalty﴾ a severe penalty ﴿in this life﴾ by the killing and the disgrace ﴿and in the Hereafter" by getting into the fire ﴿They shall have none on earth to protect or help them.﴾

﴿Amongst them are men who made a covenant with Allah﴾ (Qur'an 75).

(1451) Abdullah ibn Hamid ibn Muḥammad Al-Asbahani informed: Ahmed ibn Muḥammad ibn Ibrāhīm Al-Samarqandi said: Muḥammad ibn Nasr informed: Abu Al-Azhar (Ahmed ibn Al-Azhar) informed: Marwan ibn Muḥammad informed, Muḥammad ibn Shuaib said: Ma'an ibn Rifa'a informed, ʿAliyy ibn Yazid said, Al-Qasim ibn Abd al-Rahman said, Abu

Umamah Al-Bahili, may Allah be pleased with him, said: Thalabah ibn Hatib Al-Ansari came to the Messenger of Allah said: O Messenger of Allah, pray to Allah to give me money. Then the Messenger of Allah said: Woe to you! A little for which you give thanks[190/a] is better than plenty which you cannot bear. Another time, he said to him: Do you not like to be like the Prophet of Allah. By Him in whose Hand is my soul, if I wanted mountains would flow with gold and silver for me. Thalabah said: By Him Who sent you with the truth, if you pray that Allah provides me with wealth, I will give each one his due. The Messenger of Allah, (PBUH), then prayed: O Allah, give Thalabah wealth! Thalabah then acquired some sheep and they multiplied like worms until Medina became too small to contain all his sheep. He left Medina and settled in one of its valleys.

At that point, he only prayed Zuhr and Asr in congregation but not the other prescribed prayers. Then his sheep multiplied even more and he stopped praying in congregation altogether except for the Friday prayer. His sheep kept multiplying like worms until he finally stopped praying even the Friday prayer.

The Messenger of Allah, (PBUH), asked about him and when they told him that his sheep had multiplied so much that he had to leave Medina and stopped praying in congregation, he said: Woe unto Thalabah, he said it thrice. Then Allah, glorious and majestic is He, revealed the obligation of Zakah. The Messenger of Allah, (PBUH), sent two men, one from Juhaynah and one from Banu Salim, to collect Zakat, and wrote for them instructions how to collect it. He also said to them: Go to Thalabah and so-and-so from Banu Salim and collect their Zakah.

When they reached Thalabah, read him the letter of the Messenger of Allah, (PBUH), and ask him for his Zakah, he said: This is nothing but the exemption tax (Jizyah)! This is nothing but the sister of the exemption tax! I do not know what this is; go finish your job and then come back to me. The two men went to the man from Banu Salim and informed him about their business. The man selected the best of his camels and gave them for Zakah.

When they saw this, they said: You are not obligated to do this, nor do we want to take this from you. He said to them: No, you should take them, for I am happy to give them; they are my camels, after all. They took those camels from him and when they finished their collection, they went back to Thalabah.

He said to them: Show me your letter, and after he read it, he said: This is nothing but the sister of the exemption tax. Go back until I think about what I should do.

The two men left and went to see the Prophet, (PBUH), and the moment he saw them, he said: Woe to Thalabah, before even saying a word to them. And he prayed that Allah bless the man from Banu Salim. The two men informed the Prophet about what Thalabah and the man from Banu Salim did. Allah, glorious and majestic is He, revealed "And among them are those who made a covenant with Allah, [saying], ﴿If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous.﴾ up to His words "And because they lied". One of the relatives of Thalabah was present with the Messenger of Allah, (PBUH), and he heard what the Prophet said about him. He went to Thalabah and said to him: Woe unto you, O Thalabah, Allah, exalted is He, has revealed about you this and that.

Thalabah went to see the Prophet, (PBUH), and begged him to accept from him his Zakah. But the Prophet said to him: Allah has forbidden me from taking your Zakah. Thalabah then began dispersing dust on his head, upon which the Messenger of Allah, (PBUH), said to him: This is of your own doing! I commanded you and you did not obey me. Thalabah returned to his house. The Messenger of Allah, (PBUH), died and still did not accept anything from him. When Abu Bakr was sworn in as the new leader, Thalabah went to see him and said: You know my status with the Messenger of Allah, (PBUH), as well as my position amongst the Helpers, so accept my Zakah.

Abu Bakr said: The Messenger of Allah, (PBUH), did not accept it and you expect me to accept it? Abu Bakr died refusing to accept his Zakah. When Umar was selected as the leader of the Muslims, Thalabah went to

him and said: O leader of the believers, accept my Zakah ! Umar replied: The Messenger of Allah, (PBUH), did not accept it nor did Abu Bakr, so how do you expect me to accept it? And he refused to take it from him until he died. When Uthman was chosen as Caliph, Thalabah asked him to accept his Zakah, but Uthman said to him: The Messenger of Allah, (PBUH), did not accept nor did Abu Bakr and Umar, so how can I accept it from you. And so, Uthman did not accept his Zakah. Thalabah died during Uthmans reign.

Ibn Abbas, Saeed ibn Jubair and Qatadah said: Thalabah came to a group of Alansar, called them to witness, and said: If Allah should give me from His bounty, I will surely give everyone his due, give charity, and give my relatives from it. Then, Allah tied him, when his cousin died, he inherited a money but he did not fulfill what he said, so Allah Almighty revealed this verse.

Muqātil said: Thalabah passed by a group of Alansar, and he was a poor man, said: If Allah should give me from His bounty, I will surely spend in charity, and I will surely be among the righteous. That a slave of Omar ibn Al-Khattab, May Allah be blessed with him, killed a hypocrite by mistake. So, the Prophet (PBUH) paid Blood money to Thalabah, who was a relative to murderee. But he was stingy and did not give charity, so Allah revealed this verse.

Al-Hassan and Mujāhid said : this verse was revealed about Thalabah ibn Hatib and Mutib ibn Qushayr, two of the Banu Amr ibn Awf [191/B] who came to a group of people and said: By Allah, if He give us a money, we will give a charity, and when Allah Almighty provided them with money, they were stingy.

Ad-Dahhak said: this verse was reveled about Hypocritical men including: Nabatal ibn Al-Harith, Wajd ibn Qais, Thalabah ibn Hatib, and Mutab ibn Qushair, who said: If Allah should give us from His bounty, we will surely spend in charity. When Allah Almighty gave them His bounty, and extended the world for them, they were stingy and prevented zakat.

Alkalbi said: this verse was reveled about Hatib ibn Abi Thalabah, may Allah be pleased with him, as he had money in in the Levant, he tried hardly to but collect it but he could not. So, he, swearing by Allah said: If Allah should give me

from His bounty, meaning the money in the Levant, I will give charity, I will give my relatives, and I will pay Zakat. Then Allah the Almighty gave the money back to him, but he did not fulfil his covenant. So, Allah revealed ﴿and among them﴾ i.e. the hypocrites ﴿And among them are those who made a covenant with Allah, [saying], ﴿If He should give us from His bounty, we will surely spend in charity﴾ we will pay alms and Zakat. ﴿and we will surely be among the righteous.﴾ We will do good deeds, like the righteous, by giving money for our relatives and charity.

(Qur'an 76)﴿But when he gave them﴾. i.e. Allah ﴿from His bounty, they were stingy with it and turned away while they refused﴾

(Qur'an 77) ﴿So, He penalized them﴾. Allah punished the hypocrites. It was said that He punished them for being stingy. As Alnaabigha said: So, whoever obeys, reward him for his obedience, and guide him to righteousness. ﴿with hypocrisy in their hearts until the Day they will meet Him﴾ they were prevented from repentance ﴿because they failed Allah in what they promised Him and because they [habitually] used to lie.﴾ Musab ibn Thabit said: It is something that they intended and did not speak about it. Did you not hear Allah say (Qur'an 78) ﴿Did they not know that Allah knows their secrets and their private conversations and that Allah is the Knower of the unseen?﴾.

(1452) Abdullah ibn Hamid Al-Wazzan informed: Makki ibn Abdan informed, Abdullah ibn Hashem informed, Abdullah ibn Numayr, Al-A'mash said, Abdullah ibn Murra said, Masruqi said, Abdullah ibn Amr ibn Al-'As May Allah be pleased with them said: The Messenger of Allah (PBUH) said "Whosoever possesses these four characteristics is a sheer hypocrite; and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up. These are: when he is entrusted with something, he proves dishonest; when he speaks, he tells a lie; when he makes a covenant, he proves treacherous; and when he quarrels, he behaves in very imprudent, evil, insulting manner. (1)

(1) **[1452]The assessment of the reliability of the chain of transmitters**
- His ʾIsnād "Chain of Narration" is whereasby the Author's scholar, in which I did not see a wound or modification, and the rest of and its narrators are authenticated.

The authentication of Hadith
- It was verified by Ibn Abi Shaybah in ((Musannaf)) 8/426 (26002) and by Muslim

(1453) Abu Amr al-Furati informed, Abu Nasr al-Sarkhasi informed, Muḥammad ibn al-Fadl, Ibrāhīm ibn Yusuf informed, al-Nadr said, al-Ash'ath said, al-Hasan said, may Allah have mercy on him, said: The Messenger of Allah (PBUH) said: There are three (traits), whoever has them is a hypocrite, even he prays, fasts, climes that he is a believer: When he speaks, he lies; when he is entrusted with something, he betrays that trust; and when he makes a promise, he breaks it. (1)

Abdullah ibn Masoud, may Allah be pleased with him, said: Consider the hypocrite with three traits: When he speaks, he lies; when he is entrusted with

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in faith, the chapter of the statement of the qualities of the hypocrite (58), and Abu Dawood in the Sunnah, the chapter of evidence for the increase and decrease of faith (4688) from Abdullah ibn Numayr... In the same wording.

- It was also verified by Muslim in faith, the chapter of explaining the qualities of the hypocrite (58) on the authority of Muhammad ibn Abdullah ibn Numayr, and al-Tirmidhi in faith in the chapter on what was mentioned in the sign of the hypocrite (2632) on the authority of Al-Hasan ibn Ali Al-Khalal, and Ibn Hibban in ((Saheeh)) as in ((Al-Ihsan)) 1/488 on the authority of Salam ibn Janada, Ibn Manda in ((Al-Iman)) 2/603 and Al-Bayhaqi in Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions)9/230 by Al-A sound hadith ibn Ali ibn Affan Al-Amiri.

(1) **[1453]The assessment of the reliability of the chain of transmitters**

- His ʾIsnād "Chain of Narration" is weak to send it, and author's scholarthe author's scholarand the sheikh of his sheikh did not mention a wound or modification, and Abu Abdullah al-Balkhi:
- Weak

The authentication of Hadith

- It was verified by Ahmad in ((Al-Musnad)) 2/536 (10924), Ibn Hibban in ((Saheeh)) as in ((Al-Ihsan)) 1/490, and Al-Khatib in ((History of Baghdad)) 13/467 by Hammad ibn Salamah, from Habib ibn Al-Shaheed, from Al-A sound hadith...
- Unfounded In its wording
- Al-Suyuti mentioned it in al-Durr al-Manthoor, 3/468, and attributed it to Sa'id ibn Mansur, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, Abu al-Shaykh and Ibn Mardawayh.
- It was verified by Saeed ibn Mansour in ((Sunan)) 5/262 and by al-Tabarani in Al-Jāmiʿ Al-Kabīr (The Major Collection)9/222 by Abu Muawiyah, from al-Amash, from Amara ibn Umair, from Abd al-Rahman ibn Yazid, from Ibn Mas'ud... in its wording.
- Al-Haythami said in Majmaʿ Az-Zawāʾid (The Collection of the Additions) 1/108:
- And its narrators are authenticated

something, he betrays that trust; and when he makes a promise, he breaks it. As Allah revealed ﴿And among them are those who made a covenant with Allah﴾ up to ﴿and because they [habitually] used to lie.﴾

I said: This is apparently difficult ruling, so whoever does not know its interpretation, he will commit a great mistake.

[1454] This is evidenced by what al-Hasan ibn Muḥammad ibn al-Hasan ibn Ja'far, told us: That he heard from his father, That he heard from his grandfather al-Hasan ibn Ja'far, That he heard from Muḥammad ibn Yazid al-Sulami, That he heard from Hammad ibn Qirat, That he heard from Bakir ibn Maarouf, That he heard from Muqātil ibn Hayyan who said: I was a head judge at Samarkand, one day I read the Hadith of al-Maqbari, heard from Abu Hurayrah (may Allah be pleased with him), from the Prophet who said: **(There are three (traits), whoever has them is a hypocrite: [192/B] When he speaks, he lies; when he is entrusted with something, he betrays that trust; and when he makes a promise, he breaks it).** I was distressed, my mind went awry, I felt fear for myself and for all people, and I said: Who is't can possibly escapeth those feats!, so I left my court, and abandoned office, meaning to reach Bukhara once there, I asked its scholars but to no avail, so I went to Merv there too my answer wasn't, so I came to Nishapur and I did not find a relief among its scholars, so I was informed that Shahr ibn Hawshab is currently at Jurjan I came to him and showed him my story and asked him about the news, and he said to me: O brother, since I heard this hadith I've been shaken like a grain facing a sirocco from fear and distress, so you have to seek Sa'id ibn Jubayr who resides at Al Rai at the current moment for he is the one capable to provide you with an answer, go forth and find a relief for me and for all Muslims, so I came to Al Rai asking for Sa'id's whereabouts, I reached him and told him my story, and asked him about the meaning of the Hadith, while he replied as follows: I felt humility like I was a fly since I heard this hadith, for I'm afraid for you and myself of these feats, while you have suffered and endured a long travel and misfortunes, but you have to seek Hassan Al-Basri,

I hope that you will find a relief for you, us and all Muslims there, so I went to Basra and asked Al-Hassan, may Allah have mercy on him, after reciting the whole narrative, he said: May Allah have mercy on both Shahr and Sa'id, for they only heard half of the matter, When the Messenger of Allah said this Hadith, it filled the hearts of his companions with anxiety, and they feared to ask him, so they came to Fatima (may Allah be pleased with her) and mentioned their distress and downheartedness, so Fatima (may Allah be pleased with her) came to the Messenger of Allah and told him all, so the prophet commanded Salman (may Allah be pleased with him) so the latter called for prayer [193/A] When they had gathered, the prophet saw went up to the Mimbar (pullbit) and said: **(O people, didn't I tell you that: there are three (traits), whoever has them is a hypocrite: When he speaks, he lies; when he is entrusted with something, he betrays that trust; and when he makes a promise, he breaks it. For you weren't the ones I meant with those words but hypocrites, about saying: When he speaks, he lies, the hypocrites came to me and said: By Allah our belief equals yours, and the indubitableness of our hearts resemble yours, so Allah the almighty revealed the following verse in response:**

"When the hypocrites come unto thee, they say, ﴿We bear witness that thou art indeed God's Apostle!﴾ But God knows that thou art truly His Apostle; and He bears witness that the hypocrites are indeed false [in their declaration of faith] (Qur'an 63:1),

and about saying: **when he is entrusted with something, he betrays that trust, the thing of entrust here is Salat (prayer), and Islam (religion) as a whole is a Trusteeship; for Allah revealed:**

(Qur'an 4:142)﴿Behold, the hypocrites seek to deceive God - the while it is He who causes them to be deceived [by themselves] And when they rise to pray, they rise reluctantly, only to be seen and praised by men, remembering God but seldom﴾,

the following verses were revealed in them: ﴿Woe, then, unto those praying ones﴾ (Qur'an 107:04),

﴿whose hearts from their prayer are remote﴾ (Qur'an 107:05), ﴿those who want only to be seen and praised﴾ (Qur'an 107:06),

and about saying: and when he makes a promise, he breaks it, know that Tha'laba ibn Malik came to me and said: I am fond of letting Cattle loose for free pasture, and I have booty, so would you pray to Allah the Almighty to bless them, so I prayed for his sake to Allah the most generous, and it grew in number until it scattered across the land, so I asked him for Sadaqah, and he denied in parsimony, so Allah Almighty revealed:

(Qur'an 9:75) ﴿And among them are such as vow unto God...﴾

To (Qur'an 9:77) ﴿whereupon He causes hypocrisy to take root in their hearts, [therein to remain] until the Day on which they shall meet Him﴾

The prophet's companions felt happiness, praised Allah the Almighty and gave large sums of sadaqah (voluntary charity) as a consequence. (1)

Shababah narrated that Muḥammad al-Muharram said: I heard al-Hasan say [193/b]: The Messenger of Allah Said: **(there are three (traits), whoever has them is a hypocrite, even if he fasts, prays, and proclaims to be Muslim: When he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted with something, he betrays that trust).** I told al-Hasan O Abu Sa'id, by Allah, if 't be true a sir hast a debt 'gainst me, and that gent did seek me, and su'd me if 't be true I didn't has't the due amount, and I wast afraid of imprisonment and humiliation, so I did promise that gent yond I wouldst payeth at the crescent compliment extern, but I did fail, so what can I doth? He replied: This is how the Hadith was revealed, and then told me that he heard 'Abdullah ibn 'Amr (may Allah be pleased with him) that his father, said at the verge of death: Did wed mine own daught'r to yond gent f'r yond I did promise that gent, and I'm afraid to meeteth

(1) **[1454]The assessment of the reliability of the chain of transmitters**
- Its ʾIsnād "Chain of Narration" is very weak for the foregoing in the case of Sheikh al-Musannaf, Muhammad ibn Yazid and Hammad ibn Qirat, unfounded.

The authentication of Hadith
- The news I did not find.

Allah by possessing one of the three traits of hypocrites, He asked: O Abu Sa'id, can a sir beest one-third hypocrite and two-thirds a believ'r? He replied: That's what the Hadith mentioned, and he said: I went to perform Hajj (pilgrimage) and found 'Ata' ibn Abi Rabah (may Allah have mercy on him) and told him the Hadith that I had heard from al-Hassan, telling him all, he replied: Weren't you able to tell him: Tell me about the tale of the prophet Youssef's (peace be upon him)brothers ? Didn't they promise their father, then accordingly brake their promise and harm their brother? Didn't they speak and lie? Weren't they entrusted by their father of their brother's safety but they betrayed that trust? Were they hypocrites?! Weren't they prophets, their father a prophet, and their grandfather a prophet? I told Ata'a : O Abu Muḥammad, tell me the origin of this hadith, and he said: Jabir ibn 'Abd-Allah (may Allah be pleased with him) told me that the Messenger of Allah only said this Hadith about the hypocrites in particular, who spoke to the Prophet and lied to him; he told them his secret, but they would be indiscreet, they promised to march forth with him but they broke their promise, he said: Abu Sufyan went out of Mecca, and Jibril (peace be upon him) came to the Prophet and said: Abu Sufyan was in such and such a place, and the Prophet told his companions: [194/A] Abu Sufyan was in such and such a place, so seek him and be silent, so a man of the hypocrites wrote to him that Muḥammad wants you, advising him to take heed, so Allah the Almighty revealed:

﴿[Hence,] O you who have attained to faith, do not be false to God and the Apostle, and do not knowingly be false to the trust that has been reposed in you;﴾ (Qur'an 8:27),

and revealed on the hypocrites (the Munafiqun):

(Qur'an 9:75)﴿ And among them are those who made a covenant with Allah, [saying], ﴿If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous.﴾,

(Qur'an 9:76) ﴿But when he gave them from His bounty, they were stingy with it and turned away while they refused.﴾,

(Qur'an 9:77) ﴿So, He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allah in what they promised Him and because they [habitually] used to lie.﴾,

extend my greetings to Al-Hasan upon seeing him, and tell him the origin of the Hadith, and what I told you, then I reached Al- Hasan, and said: O Abu- Sa'id, your brother's tender extends his greetings to you, I narrated everything, he took me by the hand, and raised it saying: O people of Iraq, art thee unable to beest like this sir hither, that gent hath heard a Hadith from us, but that gent didst not accept t from me until that gent deduced its origin, may Allah the most generous bless such sincerity and effort, and the Hadith wast especially meanteth for the hypocrites. (1)

(Qur'an 9:79) ﴿Those who criticize the contributors among the believers…﴾,

Interpreters said: The Messenger of Allah urged his Sahabah " companions" to give charity, and 'Abd al-Rahman ibn 'Awf (may Allah be pleased with him) came to the prophet SAW with four thousand dirhams, and said: O Messenger of Allah, I hath brought thee four thousand dirhams, for the sake of Allah, and I held four thousand for mine children, and the Messenger of Allah said : **(May Allah bestow his blessings on what you've given and what you've held)**[194\B], so Allah the Almighty heard his prophet's prayers and bestowed his divine blessings on Abd al-Rahman ibn 'Awf's money, so that when he died, his two wives were left a gigantic sum of money

(1) **The assessment of the reliability of the chain of transmitters:**
- A denied narration in both its chain of narration and its wording
- As for its chain of narration it was denied for the case of Muhammad Muharram and that he denies the hadith, as Bukhari said.
- As for its wording: Shaykh al-Mu'allimi simplified it in his investigation of al-Musha'ir al-Khatib 1/31-32.
- It was verified by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/192 by al-Qasim ibn Bishr ibn Maarouf, Ibn 'Adi in ((al-Kamil)) 6/143 by Yahya ibn Salam al-Yamami, al-Aqili in ((The Weak) 4/143 by Muhammad ibn Ismail, and by al-Khatib in ((The Illustrator of Illusions of Plural and Differentiation)) 1/306 by al-Hasan ibn Makram al-Bazzar, all of them from Shababah, from Muhammad al-Muharram. likewise.

so that only one eighth of his heritage amounted up to one hundred thousand, and sixty thousand, for each eighty thousand dirhams, and then Asim ibn ʻAdi al-Ajlani gave one hundred sacks of dates, and Abu Aqeel al-Ansari, whose name was al-Hathath may Allah be pleased with him, came with a jar of dates and said: O Messenger of Allah SAW, I spent two nights dragging water with jars until I got two jars of dates, so I grabbed one of them for my family and brought you the other, so the Messenger of Allah ordered to scatter it in alms, and the hypocrites slandered them and said: Abd al-Rahman and Asim gave nothing but hypocrisy, although Allah and His Messenger weren't in need of the jar of Abu Aqeel, but he liked to be mentioned given charity, so Allah Almighty revealed:

﴿Those who criticize the contributors among ﴾; meaning: They reproach and undervalue the voluntary donors of believers in Zakat (charity/ almsgiving).

Al-Nadr ibn Shumail said: that's the same good realized by charity, meaning Abd al-Rahman and Asim, may Allah be pleased with them.

﴿the ones who find nothing [to spend] except their effort﴾ meaning their endeavors as Abu Uqayl said.

Ata'a and Al A'rag read Effort (juahdahum) while applying Fatha diacritic on the letter giim, and they are two tongues like Wujd means existence, and Al wajd means love, and the Damma is often associated with the people of Hijaz, while Fatha on the other hand is associated to the people of Najd.

Al-Shaabi used to differentiate between them and say: Al Jahdu or labor/ effort at work, and juhd or discomfort/distress at ailment.

Al-Qutaybi said: Al juhd means energy, while Al jahd means fatigue.

﴿so, they ridicule them, Allah will ridicule them﴾ Meaning chastisement ﴿and they will have a painful punishment﴾

Ibn ʻAliyah narrated from al-Jariri that Abu al-Sulayyil said: A man stood atop the stone and said: My father or uncle told me that: They witnessed the

Messenger of Allah say: **(Whoever gives charity [195/a] would get me to testify on his behalf to Allah on the Day of Resurrection "Qiyamah"),** he said: I was wearing a Turban/ head cloth, from which I picked a piece or two (of cloth), to give them as a sadaqah (voluntary charity), then I felt what is felt commonly among humans, so I covered my head with the cloth, he continued: Then came a man who's taller than none at Al- Baqi, whiter than none, whose face is like dark brown, he was riding a she-camel of peerless beauty, and he said: O Messenger of Allah, I hereby declare that the She-camel and that lady fetus art charity, and that gent threw that lady halter at the prophet's foot: A sitting gent who witnessed it All, criticized him saying: He' already donating her to charity, even though her complexion is fairer than his, the Prophet looked and him and replied saying: **(I would rather say he's a better man than yourself as he's better that her)** (1)

(Qur'an 9:80) ﴿Ask forgiveness for them, [O Muḥammad] …﴾,

Meaning the hypocrites, "or do not ask forgiveness for them." it's an imperative form meaning an outcome for their sake, which is a supposition form meaning: Whether you asked for forgiveness for their sake or you didn't, Allah will not forgive their misdeeds.

﴿Ask forgiveness for them, [O Muḥammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them.﴾ Seventy or the culture of its derivatives is the ultimate goal, because it's a plural, and seven is the number it took Allah to create Heaven, Earth, provinces and human organs.

I saw in some interpretations: If you ask for forgiveness for their sake seventy times in your prayers for Hamza, Allah will not forgive them.

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(1) **The assessment** of the reliability of the chain of transmitters
- There are two men in it, and Al-Jariri are autheticated, but he was mixed up three years before his death.
- Verified by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations) 10/196-197 by Ibn Aliyah, from al-Jariri... In the same wording.
- It was verified by Ahmad in ((Al-Musnad)) 5/34 (20360) from the way of Yazid, from Al-Jariri, in its meaning.

Al-Dahhak said: When this verse was revealed, the prophet saw said: **(Allah the most merciful has bestowed upon me a permission to pray for their sake and ask for forgiveness more than seventy times so perhaps they may be forgiven)** so Allah revealed:

﴾As for them it is all the same whether thou dost pray that they be forgiven or dost not pray for them: God will not forgive them﴿(Qur'an 63:6)

Urwah ibn al-Zubayr reported that this verse was revealed meaning ʿAbd Allāh ibn Ubayy when he said to his companions: If 't be true only thee wouldn't beest spending thy wages on Muḥammad and his companions, those gents would've masterless that gent! [195/b] He also said: if 't be true we returneth to al Madinah the mighti'r shall lief driveth out the weak'r, so Allah revealed: ﴾Ask forgiveness for them, [O Muḥammad], or do not ask forgiveness for them ﴿. "the Prophet (SAW) said: I wouldst passeth seventy times! Then Allah the almighty revealed: ﴾Ask forgiveness for them, [O Muḥammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them ﴿. "and Allah would not forgive them.

﴾That is because they disbelieved in Allah and His Messenger, and Allah does not guide the defiantly disobedient people.﴿

(Qur'an 9:81) ﴾Those who remained behind…﴿

from invading Tabuk ﴾rejoiced in their staying﴿ at their properties﴾after [the departure of] the Messenger of Allah﴿, both Qutrb and Al-Murj said: It means contrary to the Messenger of Allah when he marched forth for the cause but the hypocrites stayed behind.

Abu ʿUbaydah said: It means after the Messenger of Allah, and sang :

Spring settled their discord

Nectar of peace is being poured

Parity is again being sewed

A star of peace glowed

Means after them, this interpretation is evidenced by Amr ibn Maimun's reading "khallaf Rasul ul Allah" (after [the departure of] the Messenger of Allah).

"and disliked to strive with their wealth and their lives in the cause of Allah and said, ﴿Do not go forth in the heat.﴾ the invasion of Tabuk happened in a time of severe heat "Say," O Muḥammad ﴿The fire of Hell is more intensive in heat - if they would but understand.﴾ means if they knew and it is similar to how the verse is written in Abdullah's mus'haf.

(Qur'an 9:82) ﴿So, let them laugh a little…﴾,

in the current life (Dunya) ﴿and [then] weep much﴾ in the afterlife, it signifies: They will laugh a little and wail for eternity ﴿as recompense for what they used to earn.﴾

Abu Musa al-Ash'ari (may Allah be pleased with him) said: The sinn'rs in hell weepeth, so yond if 't be true ships setteth saileth in their drops of sorrow, t wouldst doth so swiftly, then aft'r shedding drops of sorrow, those gents caterwauling in blood, and whoev'r shares the same outcome as those folks, shalt doth as those gents doth.

Ibn 'Abbas (may Allah be pleased with him) said: The people of hypocrisy shall beest in hell f'r as longeth as the w'rld ages, so yond those gents shall not did shed drops of sorrow, and those gents shall not falleth asleep.

[1455] Abdullah ibn Hamid al-Wazzan, told us he heard from Makki ibn Abdan, who told us he heard from Abdullah ibn Hashim ibn Hayyan, who told us he heard from Yaḥīā ibn Saeed al-Qattan, who heard from Shu'bah, who heard from Qatada (may Allah be pleased with him), who heard from Anas (may Allah be pleased with him) who said: The Messenger of Allah Said: **(If you knew that which I know you would laugh little and weep much).** (1)

(1) **[1455]The assessment of the reliability of the chain of transmitters**

- His ʾIsnād "Chain of Narration" is whereasby the Author's scholar, in which I did not see a wound or modification, and the rest of and its narrators are authenticated.

The authentication of Hadith

- It was verified by Ibn Hibban in ((Saheeh)) as in ((Al-Ihsan)) 13/109 by Abu Bakr ibn Khallad, from Yahya Al-Qattan, from Shu'bah, from Qatada and Musa ibn Anas,

(Qur'an 9:83) ﴿If Allah should return you…﴾,

Muḥammad safe a sound from the campaign ﴿to a faction of them﴾ the hypocrites who lagged behind, and Allah used the word faction because not all who lagged behind and didn't march forth were hypocrites, ﴿and then they ask your permission to go out﴾ to battle on another expedition ﴿say, You will not go out with me, ever,﴾ to march for the cause ﴿and you will never fight with me an enemy.﴾ as a chastisement for lagging behind, ﴿Indeed, you were satisfied with sitting [at home] the first time,﴾ when Tabuk's expedition was still ongoing ﴿so sit [now] with those who stay behind.﴾

Ibn 'Abbas (may Allah be pleased with him) said: Those who remained without excuse.

While Al-Dahhak said: It meant women and children.

It is said: It meant the sick and people of old age.

It is said: With those who remained, Al Farra added: It is said: A remained slave (Abdun khalif) and a remained friend (sahib khalif), if he fled war.

It is said: To have meant despicable and miserable people, it is said: He was abandoned "khalafahou" by his clan, supposedly if he was inferior to them.

It is said: With the corrupted, it was derived from saying: A man's become "khallaf" in the eyes of those he hold dear, "khullufan" if he became "corrupted" i.e.: Dishonest, khallaf Allaban khullufan (a transliteration to soured milk, it is also said to mean The smell that comes from the mouth of a fasting person: If it changes and worsened, it is said khalaf sawu (meaning it became worse).

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from Anas... In the same wording.

- It was verified by Ibn Hibban in ((Saheeh)) as in ((Al-Ihsan)) 13/109 by Abu Bakr ibn Khallad, from Yahya Al-Qattan, from Shu'bah, from Qatada and Musa ibn Anas, from Anas... In the same wording.
- It was verified by al-Tayyalsi in al-Musnad (p. 276), Ahmad in al-Musnad 3/210, 268 (13190-13836), al-Bukhari in al-Ruqaq, the chapter on the saying of the Prophet if you know what I know (6486), Muslim on virtues, the chapter on reverence (2359), al-Baghawi in (Milestones of the Download) 4/80 and others, from the ways of a division, from Musa ibn Anas, from Anas... In the same wording.

Malik ibn Dinar read: Alkhalifeena (those who stay behind) [196/B] without the letter Alef (Alkhilifeena).

(Qur'an 9:84) ﴿nor do thou ever pray for any of them who died …﴾.

Interpreters differently narrated that Abdullah Ibn Ubayy Ibn Abi Salul had been ill and sent to the Messenger of Allah (PBUH) to visit him. The Messenger came and said to him: "You are perished by the love of the Jews." He said: "O Messenger of Allah, I did not send you to reprimand me, but rather to ask forgiveness for me", and asked the Prophet to shroud him in his robe and pray for him".

When Abdullah (ibn Ubai) died, his son went to the Prophet (PBUH) and asked him to attend his father's funeral. The Prophet (PBUH) asked him: **"What is your name?"** He answered: "Al-Habab ibn Abdullah. Then the Prophet said: **"You are Abdullah ibn Abdullah, for Al-Habab is a name of the Satan ",** and set off. When he stood up, Omar ibn Al-Khattab (peace be upon him) said to him: "O Messenger of Allah, are you going to pray for Ibn Ubai Ibn Salul who said so and so on such and such a day?, while the Messenger was smiling. At length, when he argued too much, the Messenger said: **"O Omar, leave me alone! I was given a choice, and I chose. It was said to me:** ﴿whether thou ask for them to be forgiven or not, (their sin is unforgivable). If thou ask seventy times for them to be forgiven, Allah will not forgive them﴾ **and if I know that he would be forgiven if I asked forgiveness more than seventy times, I would do"**, then he pronounced shahada (profession of faith), shrouded his body in his shirt, blown into his skin, and lowered him in the grave. Omar (may Allah be pleased with him) said: "I was amazed how to dare to argue with the Messenger. The Messenger of Allah remained a little while until it was revealed to him ﴿nor do thou ever pray for any of them who died …﴾ (1) [197/a]. ﴿nor stand﴾ and do not stand

(1) - The origin of this hadith was verified by Ahmad in ((Al-Musnad)) 2/18 (4680), Al-Bukhari in funerals, the chapter on the shroud in the shirt (1269) and in the dress, the chapter on wearing the shirt (5796) and in the interpretation, the chapter of the Almighty's saying ask forgiveness for them or not ask forgiveness for them (4671), and Muslim in the attributes of the hypocrites and their rulings (2774), and Tirmidhi

﴿at his grave﴾ and it was said: and do not undertake his burial. The Arabic la taqum is derived from qama; if someone qama bi'amr someone else, they charged themselves with their matter. ﴿for they rejected to believe in Allah and His Messenger, and died in a state of perverse rebellion﴾

After that, the Messenger of Allah (PBUH) did not pray janazah for a hypocrite, nor did he stand at his grave until he passed away. When asked about what he done regarding Abdullah ibn Ubayy, the Messenger of Allah (PBUH) said: **"My shirt and my prayers will not avail him anything from Allah! I swear by Allah I hoped that a thousand of his people would embrace Islam on account of him".**

It was cited that the Prophet (PBUH) confided to Hudhaifa the names of twelve hypocrite men, and said: "there are six of them whom Allah will suffice with ..... a lamp of fire that takes one of them until it goes up to his chest, and six more will die". Omar asked Hudhaifa (may Allah be pleased with them both) about them, and he said: I am not going to tell you about any of them so long as he is alive, then Omar (may Allah be pleased with him) asked: O Hudhaifa, am I one of them? Hudhaifa replied: "No." Omar asked once more: Are there any of my employees among them? Hudhaifa replied: "Yes, one man". He said: It was as if Omar (may Allah be pleased with him had

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in the interpretation of the chapter and from Surat Al-Tawbah (3098), and Al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations)10/204-205, and Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran) 6/1857 and others, from the ways of Yahya Al-Qattan, from Obaid Allah ibn Umar, from Nafi', from Ibn Umar... likewise.

- It was verified by Ahmad in ((Al-Musnad)) 1/16 (95), and Al-Bukhari in funerals, the chapter of what is hated from praying on the hypocrites (1366), and Al-Tirmidhi in the interpretation of the chapter and from Surat Al-Tawbah (3097), and Al-Nasa'i in Al Sunan Al-Kubrā (the Major Collection of Traditions)Al-Sunan Al-Kubrā (the Major Collection of Traditions)in the interpretation, the chapter of the Almighty's saying:
- {Ask forgiveness for them or do not ask for forgiveness for them} (11225), and al-Baghawi in Asbāb An-Nuzūl (Reason of Revelation)4/81 and others, from the ways of Ibn Shihab, from Ubayd Allah ibn Abdullah, from Ibn Abbas... likewise.

been notified of his place so he takes him out without informing Hudhaifa of that man.

(Qur'an 9:85) ﴿nor let neither their wealth nor children dazzle thee; Allah wishes to punish them with these things in this world, and that their souls may depart while they are unbelievers﴾

(Qur'an 9:86) ﴿When a Sūra is sent down enjoining them to believe in Allah and to strive and fight along with His Messenger, those with wealth and influence among them ask thee for exemption …﴾ i.e. the rich ones among them ask permission to stay behind and say: ﴿Leave us (behind) to be with those who sit (at home)﴾

(Qur'an 9:87) ﴿they preferred to be with those who remained behind ….﴾ i.e. women ﴿Their hearts are sealed, so they understand not.﴾

(Qur'an 9:88) ﴿But the Messenger and the Believers with him struggled with their wealth and lives, and for them are good things …﴾ [197/b] i.e. good deeds.

Al-Mubarrid suggested that the word (good things) refers to virtuous maidservants. The Almighty said about the two Heavens mentioned in in Sūra Ar-Rahman: ﴿In them there will be good beautiful things﴾, where beautiful good things is translated khayrātun hesān which are feminine attributes. The singular of khayrāt is khayrah, the best of everything. The singular form is mentioned in the following verse of a poem:

I stabbed the ropes with force and might,

The finest ropes, in India's sight.

The word (best) as said in Arabic is khayrat.

﴿and it is they who are the successful﴾

(Qur'an 9:89) ﴿Allah has prepared for them Gardens beneath which rivers flow, wherein they will abide forever. That is the great reward﴾.

(Qur'an 9:90) ﴿There came men among the desert Arabs who made execuses to claim exemption …﴾ Ibn Abbas, Ad-Dahhak, Abu Abd ar-

Rahman, Hamid, Ya'qoob, Qutaybah, and Mujāhid recited: almuʿdherūna light without stressing the letter dhal (ذ), viz., those diligently exaggerating in making excuses.

Ad-Dahhak said: "They are the group of Aamer ibn al-Tufayl who came to the Messenger of Allah (PBUH) on the day of Tabuk to defend themselves. They said: "O Messenger of Allah ! If we went invading with you, the Bedouins would attack our wives, children, and livestock. Then the Messenger said to them: **"Indeed, Allah the Almighty has informed me of your news, and will make me independent of you"".**

Ibn Abbas said: "They are the ones who stayed behind with an excuse, with the permission of the Messenger of Allah (PBUH).

Muslimah (may Allah have mercy on him) read almuʿʾʿadhʾdherūna with stressing the two letters ayn (ع) and dhal (ذ), but this reading has no ground, because the two letters meem (م) and ayn (ع) cannot be assimilated, for the two points of articulation are far from each other.

All other reciters read with stress on dhāl, meaning almuqaṣʾṣirūn "those who are negligent". If someone aʿdhara regarding something, they do it too much, but if someone ʿadhʾdhara (with stress on dhal), then he or she is negligent.

Al-Farra said: "The word is originally almuʿtadhirūrn, but it happened that the letter tāʾ (ت) was assimilated in dhāl, and the vowel on the letter tāʾ (ت) moved to ayn (ع) [198/a].

﴿and those who are not sincere to Allah and His Messenger sat behind …﴾ The word kadhabu is unanimously read by the majority of reciters who lightened the letter dhal (with fatha on it), meaning the hypocrites.

However, Ubayy and al-Hasan recited kadhʾdhabu Allaha with stress on dhal.

﴿soon will a painful torment seize the Unbelievers among them﴾

Now, He mentions those who are exempted as He says:

﴿There is no blame on those who are infirm …﴾ (Qur'an 9:91)

Ibn Abbas (may Allah be pleased with him and his father) said: "The reference is to the old, the sheikhs and the infirm.

﴿nor on the ill, nor on those who find no resources to spend (on the Cause of Allah), viz., the poor. The word blame here means fault or sin ﴿if they are sincere to Allah and His Messenger﴾ i.e. sincere in their absence from the battle field (as they are exempted).

﴿No ground (of complaint) can there be against those who do right. Allah is often forgiving and most merciful﴾ Qatada said: "This verse was revealed about A'idh ibn Amr (may Allah be pleased with him and his companions)".

Al-Dahhak said: "It was revealed about Abdullah ibn Zaida, the son of Umm Maktoom (may Allah be pleased with him) who was blind. He said to the Prophet: "I am an old, thin, blind man. In addition, I have no guide to lead me. So, am I permitted to lag behind jihad?" The Prophet (PBUH) remained silent, then the Almighty revealed the verse".

(Qur'an 9:92) ﴿Nor (is there blame) on those who came to thee to be provided with mounts …﴾ This verse was revealed about the seven bakkā'īn (weepers); namely, Ma'qil Ibn Yasar, Sakhr Ibn Khansa'a who had intercourse with his wife in Ramadan and was ordered by the Messenger of Allah (PBUH) to expiate, Abdullah Ibn Ka'b al-Ansari, Ulabah Ibn Zaid al-Ansari, Salim Ibn Umair, Tha'labah Ibn Anamah, and Abdullah ibn Mughaffil (may Allah be pleased with them) who came to the Messenger and said: "O Prophet of Allah, we have been assigned to go on expedition with you, so carry us on the patched slippers and mended sandals [198/b] to fight along with you. ﴿and when you said﴾, the Prophet (PBUH) said to them: ﴿I can find no mounts for you …﴾ so they turned away crying, as the verse reads ﴿they turned away while their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses﴾.

Mujāhid said : "Allah revealed this verse about Bani Muqrin ; to wit, Ma'qil, Suwayd, and An-Nu'man.

Then He blamed the people of wealth as He said: (Qur'an 9:93) ﴿The ground of complaint is only against those who claim exemption though they are rich. They preferred to stay with the women who had remained behind, but Allah has sealed their hearts so they know not﴾.